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TRAINING FOR WORLD FRIENDSHIP

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A Manual in Missionary Education for Leaders of Young People

by

INA CORINNE BROWN

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"JESUS' TEACHING ON THE USE OF MONEY"
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"THE CHOICE OF A CAREER"

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EVANGELICAL SCHOOL OF THEOLOGY

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EVANGELICAL SCHOOL OF THEOLOGY

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FOREWORD

THE time has come when we must face the fact of changing world conditions and find a new approach to the whole question of missions. The rise of nationalism and a growing self-consciousness on the part of peoples in other lands; the development of the church in countries to which we have sent missionaries; the critical attitude toward Western civilization; and an increasing appreciation of other cultures and other religions, combined with a lack of regard for time-honored motives and the absence of a new imperative in the church at home, demand that old attitudes and outworn methods give place to an approach that is in keeping with present conditions. Many church leaders are confused by the conflicting elements that are always to be found in a period of transition. They find it difficult to reconcile reports of vast unoccupied areas where the name of Christ has never been heard with the assertion that missionaries are no longer needed. Old appeals fall on deaf ears and no new appeal seems to be effective.

No change of method alone will serve the church in the present hour. There must be a complete re-valuation of motives, a sympathetic understanding of the present situation, and a rebirth of the passion to share Christ with all men everywhere—a passion which will come only as a deepened reality in Christ is found in the church at home.

A narrow interpretation of missions will not serve for the present day. All the impacts of the West upon other

lands must be Christianized if the Christian message is to have a fair hearing. Commercial contacts, international relationships, industrial oppression, economic injustice, and racial antagonisms are seen to bear a direct relationship to the missionary enterprise.

There was a time when the success or failure of our missionary endeavor rested largely on the missionary. Now it is becoming increasingly true that there is little the missionary can do until the church at home becomes more Christ-centered and more in earnest about its task of Christianizing both personal and group life, at home and in other lands.

The most marvelous missionary opportunity of this generation lies with the leaders of the home church. Until we eliminate prejudice, condescension and a sense of superiority; until we are ready to live sacrificially; until we come to see that the main business of the church is the sharing of Christ's purpose that all men shall find fullness of life in him, the hands of the missionary will be tied.

New motives and new attitudes naturally demand methods in keeping with the enlarging conception of our task. Missionary education must cease to be propaganda. It must become one with that type of religious education which leads to the Christianizing of all relationships with all persons, classes, races, and nations.

Because many persons are confused and uncertain in the midst of changing conditions, the first part of this book is given to an analysis of the tasks which the church faces in the light of the present world situation. The second part of the book is a manual of modern methods in missionary education.

While this book is written primarily for leaders of young people its message is for all who would effectively share Christ's purpose for the world, and who seek to lead others into paths of world friendship and brotherhood.

INA CORINNE BROWN.

Nashville, Tennessee,
January, 1929.

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PART I

CHAPTER I

AN IDEA WHOSE TIME HAS COME

New occasions teach new duties: time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.
—James Russell Lowell.

A WORLD THAT HAS BEGUN

"There is one thing more powerful than any army with banners," said Victor Hugo, "and that is an idea whose time has come." Just three hundred years after Columbus had sailed forth to find a new world, twelve humble men sat in a village parlor in England and bound themselves together in a society with what was then the preposterous purpose of propagating the gospel in heathen lands. Five months later two missionaries with their families set sail on the perilous journey to India. The idea of the modern missionary movement had been born. There then began, slowly at first, that exodus of hundreds and thousands of heroic souls into the far-away corners of the globe. There were whole nations still untouched by the gospel of Jesus Christ, whole tribes still in the stages of cannibalism and savagery, vast areas where the name of Jesus had never been heard. Closed ports, impassable forests, hostile tribes were not obstacles but challenges to the church to make Jesus Christ known throughout the world. The church had wakened to the idea of spreading the gospel to the ends of the earth and nothing could stand before it.

From the beginning of the modern missionary movement until recent years there have been no radical changes in this missionary idea. It is true that the emphasis has been shifted, motives have been revised, and progress has taken place. But the aim of carrying the gospel from Christian to non-Christian peoples has remained the primary idea. In recent years there has been emerging gradually a new idea as persistent and as unyielding as the one that started the church on its missionary career. In recent months world conditions have thrust the idea upon us until it can no longer be escaped. We must rethink our missionary motives and replan our missionary operations in keeping with this new world in which we find ourselves.

There is the story of the little boy who was sent to call his grandmother to breakfast. Although all the rest of the household were stirring he found her still asleep. He pulled on the bedcovers and shouted excitedly: "Wake up, Grandma! The world's begun!" Today the world has begun and is moving with dizzying speed. There was a time when changes were apt to come slowly and gradually. We had time to get adjusted to new ideas. Time still renders ancient good uncouth, but it no longer takes years to do it. It happens almost over night. Great changes in world conditions have been happening rapidly since the war. Recently they have changed with such rapidity that a few weeks suffice for a complete change of policy.

For the most part the local church seems to be unaware of the effect of these changes. Many leaders are continuing their efforts on the assumption that the missionary sit-

uation is not radically different from what it was ten years ago. They are proceeding with the same policies, following the same methods, putting on the same appeals. Apparently there are still too many church members who have not realized that the world has begun.

Of course, many church leaders are awake to the present world conditions and are proceeding in the light of them. But it is all too true that much of what passes for missionary education is based on the well-meaning and in a measure laudable desire to arouse interest and sympathy which would result in support of the missionary cause. It has made our missionary endeavors a gesture of pity rather than an act of faith. It has painted all the rest of the world black and America white. It has made the non-Christian religions products of the devil, and their leaders scheming priests who deliberately deceived the people. It has pictured the sin and misery and sorrow, the poverty and illiteracy of other countries, the queer customs, the different ways, the unusual, the bizarre, the hideous, the bad. And then it has spoken in glowing terms of what the missionary efforts of our own land have accomplished. The inevitable result has been a false view of other countries and a smug sense of superiority on our own part. It has largely blinded us to the unchristian conditions in our own country, and has caused us to overlook the fact that condescending superiority, even when unconsciously exercised, may be a greater sin than some of the things which we have condemned in those whom we have termed heathen.

The time has come when we must face up to changing world conditions and find a new approach to the whole

question of missions. A church that goes on in the old way of presenting the missionary cause with the conscious or unconscious idea of securing support without regard to whether it is presenting a true picture, or whether it is building up attitudes of real friendship and brotherhood, may be doing more harm than good.

Missionary leadership in the local church is of course largely a matter of missionary education. The present situation offers an opportunity such as has never been known before for leaders of courage and faith to take a tremendous part in the making of a new world. The primary concern just now is not how to get people interested in missions, nor the adoption of new methods of missionary education, nor the employment of new devices. The whole question is so vital, so deep and so important that discussion of methods is worse than useless until the primary considerations are cared for. The time has come when church leaders must right about face and settle some fundamental questions. The old shibboleths will no longer serve. What are the fundamental ends of the religion of Jesus Christ? What is the place of the Christian religion in a world like this? What are the existing conditions today? What are the facts about the present world situation and what answer is to be found in Jesus Christ? What must the church do in the light of these considerations? Until we face and answer such questions as these, our methods and devices may continue to bring in a few more dollars and may create or confirm a few more illusions; but we can scarcely hope to do much more than that.

A GLANCE BACKWARD

But what brings about the necessity for so definite a readjustment in our missionary procedure? What is it in the present changing conditions that demand such radical changes of us? We might as well face the fact that missionary work today is proceeding under the most tremendous handicaps. Often the church at home is indifferent or critical. In recent years while there has been a very large increase in giving for local church needs, there is scarcely a denomination that has not had to cut its missionary appropriations to the bone. During a period of unprecedented prosperity trained young people have been kept at home for lack of funds; projects already entered into have been abandoned for lack of financial support; and new work has not even been considered.

Non-Christian people are criticising the Christian church and missions in a note different from that once heard. There is a general resentment of our methods and our attitude. Christian nationals are demanding that denominational divisions be obliterated on the mission field, and that the native churches be allowed to manage their own affairs. This is not a reflection on missions of the past nor on missionaries past or present. We could fill many books with the service and achievements of missions and every word would be true. There are no greater heroes of the past than missionaries and no greater heroes of the present than those now serving in other lands. But we cannot live on the glories of the past, nor can we escape the fact that the modern missionary is tremendously handicapped by his country and even his fellow Christians and his church.

The world is wide awake today and the great handicap of the missionary enterprise is not heathenism, not indifference on the part of other peoples, not the non-Christian religions, but the failure of the so-called Christian world to be Christian. This does not mean that the West is necessarily a great deal worse than she was in times past, but it does mean that in the light of modern conditions the non-Christian elements in Western life are a much greater handicap than ever before. And it means, too, that the Christian church has not kept pace with a growing and changing world.

The missionary task in the past was much simpler than it is today. Cannibal tribes, impassable forests, hostile chieftains, unfriendly governments, closed ports, months on the Atlantic in frail boats, persecution, discouragement, and danger of every sort were not greater obstacles than those which stand in our way today. Then the burden of those dangers fell on the missionary. There was very little the church at home could do but pay the bills and pray for those it had sent out. Today it is becoming increasingly true that there will be very little the missionary can do if the church at home pursues the even tenor of her way. For however much we may protest that the church is not responsible for the conditions of the Western world, the handicap remains. A glance backward will explain these changed conditions.

In the early days missionaries went largely to primitive or barbaric peoples. Even in countries of old cultures their work was for the most part among the poorer and more ignorant groups. There was little communication between countries. The radio, telegraph, cable, fast

steamships, associated press, and moving picture shows were unknown. People from other countries seldom came here. The student migrations and the flood of immigrants had not touched Western shores. The thousands of representatives of the Singer Sewing Machines and Standard Oil, typewriters, soap and what not, had not invaded other countries. For the most part the missionary preached an individual gospel. The motive of saving people from everlasting punishment was emphasized at least in theory. This combination of an individual gospel and the fact that the people of other countries were ignorant of the country from which missionaries came made the missionary the sole representative of Jesus Christ. It was as if the missionary were a great white light shining against a dark curtain. These pioneers were heroes of the finest type. Their lives were sacrificial and Christlike. To the people to whom they went they represented Christianity. They were not hindered by their connection with the West because nobody knew anything about the West except as they supposed that it was made up of people like the missionary. The only question asked was why, if the West had had the good news of the gospel so long, they had not sent it sooner, and why more of the Christians did not come as missionaries. Those were the days when we thought of Africa as the dark continent, China the sleeping giant, and Korea a hermit nation.

Then came the days, when, in a measure because of the missionary's influence, these nations began to wake and look about them. They came to the realization that they were behind the times in a material way. Better communication was established. They began to see more of the

Western world. Following the trails blazed by the missionary, representatives of various commercial enterprises swarmed in his wake. Western civilization became immensely popular. Tooth brushes and bath tubs, sewing machines and typewriters, soap and rocking chairs became the order of the day. Western clothes became the fad. And as the army of salesmen from the West began to invade the East, an army of students from the East began to invade the West. Missions and missionaries became increasingly popular. The mission schools were crowded. Almost unconsciously the missionary motive took a new swing. Western standards of living were introduced. Schools were taught by Western methods using Western history and geography. Great stress was put upon English. Churches were built according to Western architecture. For a long time other nations were enthusiastic over the learning of things Western, and nobody was conscious of the danger, or of the fact that Christ was being hidden under all this that had come to surround him.

THE REVOLT AGAINST THE WEST

It was not the Christian religion but Western civilization which fell under its own weight. The missionaries were for the most part just as consecrated and self-sacrificing and Christlike as they had ever been. But these so-called non-Christian lands were now awake and they saw all too plainly that the so-called Christian West was far from Christian. This is no condemnation of the missionary. For the most part it is the life of the missionary that has saved the situation. David Yui, the General Secretary of the National Y.M.C.A. of China, has said that the

life of the individual missionary is the greatest contribution the West has made to the East.[1]

But what of the young people from the East who come to America every year, young in Christian experience, some of them not Christians at all, and with no Christ-like life to hold them to the faith that Christianity can work?

These foreign students point out to us our pride of race and national arrogance; our passion for money, for power, for pleasure; our materialism; our consciousness of color. One who had been here seven months remarked: "Christianity no doubt is good, but it is not easy to find a Christian. Of what use is it to boast of one's religion if religious ideals are not embodied in the lives of the majority of its followers." Another said: "I know only two or three men here whom I would call Christians." A Chinese student said, "A Christian country full of pagans—out-and-out heathen." A Hindu after three years here says: "Here and there is an occasional flicker of the true Christian spirit, but America's young people are mostly unchristian." One student after four years in a college where eighty-five per cent of the students were nominal Christians said: "I find so many who do not wholly earn their credits; so many who have the wrong attitude toward girls, so many who have no spirit of love and service in their hearts, that I am forced to believe that there are not many actual Christians." He placed the figure at not over five per cent. When his fellow students were consulted, nobody said over twelve per cent.[2]

[1] *The Inter-Collegian*, April, 1927.
[2] "Whither Bound in Missions," Daniel J. Fleming, pp. 51-53. Association Press.

One Chinese who came to this country puts the feeling into verse. After describing the leaving of the homeland he says:

"I was lonely; I wished that I might return home.
I remembered what my friends had told me:
'In a few years we hope to see our dear friend,
The great hero, come home with new knowledge,
To help our country and our people.'
I have lived in America six years,
I have not gathered much of anything
To satisfy these expectations." [3]

But not all of the ideas which other nations hold of the West come to them through their returned students. There are a great many other impacts of the West upon the East. All those traders who have gone in with foreign goods, all those representatives of Western merchandise, all those Western-owned factories—what have they meant? The coast cities where contact with the West is greatest are the places where it is hardest to get a hearing for the Christian message. The foreigners are too often there only for what they can get. Many have no respect for the nationals, no regard for the fact that they are unwitting ambassadors from the West. In every such community there has grown up a mixed race. The white man's color prejudice did not extend that far.

In South Africa alone there are 545,000 people who are descendants of African mothers and fathers of other races.[4] "Madame Butterfly," and the stories of Kipling picture what has happened when the white man goes to Japan and India. When one looks about in this country

[3] From "Chinese Verse," by Chung Park Lum (Lop Quan and Co.), 52 Bowery, N. Y.

[4] "Official Year Book of Union of South Africa," 1923.

at the large number of Negroes who obviously have white blood it is easy to see that the white man's color prejudice is blind and unreasoned. No wonder, under such circumstances those of other races resent bitterly his oft-repeated claims of superiority and his readiness to take advantage of the more helpless members of a weaker group.

Factories either Western-owned or copied after Western systems have sprung up in the cities of the Orient. The Western customs and methods which we have introduced have been of the worst. The West, of course, is not wholly responsible for the fact that in the rapid industrialization of the East the worst features of the factory systems in the West have been reproduced. But the old "cry of the children" goes up day by day and in lands where human life is cheap men and women are the easy, helpless victims of industrial injustice. One visitor to the Shanghai cotton mills describes almost unbelievable conditions among women and children. Children of from seven to twelve years work twelve hours a day on day and night shifts. Babies are brought to the mills with their mothers and live in the dust and heat; tiny children do odd jobs at six, and regular work at eight, at long twelve hour shifts. We cannot lay the blame of these conditions on China. It is a direct contribution of the West. Many of these mills are owned by Westerners.[5]

A report in a trade journal of one Western-owned factory shows that the profits for the year had surpassed one million dollars. The factory ran night and day in twelve hour shifts. No meals were supplied by the factory. Both children and adults were employed. The

[5] "New Paths for Old Purposes," Margaret E. Burton, p. 27 ff. The Missionary Education Movement.

wage scale ran from three and one-half cents to twenty-five cents a day. The report closed with these significant words: "It will be seen that the company is in an exceptionally favorable position. With an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe, it is not surprising that the annual profits have exceeded their total capital on at least three occasions." [6] When such evils as these have been introduced by the West is it any wonder that the Orient has developed a strong anti-foreign sentiment, or that they resent our condescending approach, or our black pictures of the evils of non-Christian lands?

Rapid means of communication, the increase of popular education in the Orient, and the moving picture show have all had their influence in the attitudes of other countries. The radio, the cable, and the telegraph news service, keep other nations informed of the news of the Western world. Unfortunately, as in this country, "news" is often made up of crime, scandal, and lawlessness. For this reason people of other countries get an even worse picture of us than the facts would justify, and it is our own news agencies which are responsible. However, for a so-called Christian nation, the true picture is bad enough. The news of every lynching in this country is reported in the papers of India, China, and Japan. Our oil scandals and government corruption are duly noted. The sensational divorce cases that are dragged across the front pages of our newspapers find their way into the columns of foreign sheets. And when those of other lands read of the crime records of our cities and of the murder and

[6] Margaret Burton, "The Foreign Missions Convention," 1925, p. 133.

lawlessness which is so prevalent, is it any wonder that they ask why we do not keep our gunboats at home to protect American lives and property in America?

The motion picture helps to give a distorted picture of the worst in American life. The majority of the pictures shown in foreign countries are films made in America. Naturally the best is rarely imported. Any one who is familiar with the average run of pictures shown in this country will see what this means. One who is ignorant of the best in American life, would think us a nation of crime, immorality, illicit love affairs, divorce, and money grabbing.

Not among the least of the influences on other nations has been the World War and its after effects. It was bad enough to see Christian peoples at one another's throats. But the most of the American people went into the war thinking they were fighting for the preservation of a Christian civilization. Some very fine things were said about the self-determination of peoples and making wars impossible. Thousands of people in the interiors of such nations as India, China, and the countries of Africa were stirred out of their isolation. Thousands of Oriental and African young men marched to the front to fight side by side with the young men from the West. There was a stirring of new life and new hope. Many communities, through these young men, came into touch with the outside world for the first time. There were dreams of justice done to backward peoples, possibilities of self-government, democracy. Then it was all over, finished off with a disgraceful peace treaty, the idealism vanished. The old order was largely re-established and those who had fought for an ideal found themselves left in a world

that seemed to be just a little worse than before. But it could never be the same again for the people of India, or of China or of Africa. They had glimpsed a world and they were enamoured of liberty and far horizons. They were no longer content to be subject peoples, victims of unjust treaties, dominated or lorded over by Western nations who called themselves Christian but who fought unchristian wars and who were dominated by greed for gold and for power.

Confidence in the so-called Christian nations is largely gone. Christianity is often regarded as merely foreign propaganda. Anti-Christian movements bitterly oppose the spread of Christianity, professing to see in it only Western imperialism, militarism, and capitalism in a new form.

THE DEMANDS OF AN AWAKENED WORLD

The nations of the world are awake. The world has begun. It is no longer just a white world or a Western world. People of other nations and other races are awake and they are demanding the why of Western superiority, and they are questioning the value of Western Christianity. Dr. John J. Cornelius, an Indian who calls himself a fourth generation Christian, says that the Hindus once thought of America as the land of Christian idealism and of opportunity, but that now they think of it as the land which insults the Hindus, excludes the Asiatics, and lynches the Negro. Now that the social evils of the West are being exposed in the Orient, the East is losing confidence in the religion of the West. "But," we say, "it isn't the fault of Christianity, for real Christianity has not been tried." The Oriental answers, "If it has not been

tried in the West in its history of nearly two thousand years, then why try it on us?" [7]

There is no longer any excuse for Western Christians to be ignorant of the conditions of the world. Evasion or excuses are cowardice. The time has come when the question must be faced honestly. It is plain that Christianity as practiced in the West is no longer popular in other lands. They tell us politely but quite plainly that they do not want it. But that does not mean that Jesus Christ is not welcomed in other lands or that he does not appeal to the hearts of men everywhere. But it does mean that we must prove that the religion of Jesus Christ can work in our own land. And we must go in humility because of our own failures, and we must set to work with renewed zeal to make our own land Christian. For every missionary who can go to another land there are thousands of Christians who can work at home. The most marvelous missionary opportunity of this generation is with the missionary leader of the home church who can bring a whole church to see that every individual now has as great an opportunity for missionary service as the representative in foreign lands. Never before has the life of the Christian at home had so much missionary significance. It influences not only all that it touches; it can serve not only by prayers and gifts; but now it is true of every Christian that, to paraphrase Kipling's verse,

> "By all ye say and do
> These [watching, waiting] peoples
> Will judge your God and you."

Thus the making of our own land Christian takes on

[7] "An Oriental Looks at Christian Missions," John Jesudason Cornelius. Harper's, April, 1927.

a new significance. It has a tremendous significance in that it means the salvation of our own country. It has an added significance because until we set about making our own country truly Christian we can have little hope of sharing Jesus Christ with the rest of the world. How deeply our own country needs Jesus Christ and how far we are from his standards perhaps we have not fully realized.

CHAPTER II

HEALING OURSELVES

Lord, we that snatch the swords of flame,
Lord, we that cry about thy car,
We, too, are weak with pride and shame,
We, too, are as our foeman are.
Lord, we who cry Thee far and near
And thunder through all lands unknown
The gospel into every ear
Lord, let us not forget our own.
—G. K. CHESTERTON.[1]

IS AMERICA CHRISTIAN?

IN times past we thought of missions almost wholly in geographical terms. Ours was a Christian country. The countries to which we sent missionaries were non-Christian countries or rather we called them "heathen." Even when we thought of home missions we were still thinking in terms of geographical areas. Home Missions meant to us slums, foreign sections of a city, mountain regions, or frontier places. We were fond of making maps on which the sending country was painted white and the receiving country was painted black. We are now coming to the realization that geographical expansion is only a small part of the missionary task. Before the world becomes the place God means it to be, there must be more than geographical expansion. There must be what has been called Christian permeation. There are vast areas of our life and thinking that are unchristianized. These areas of life that are untouched by Christ are just as great a

[1] "A Hymn for the Church Militant" from "Poems" by G. K. Chesterton. Dodd, Mead and Co.

hindrance to the coming of the kingdom as whole countries that have never been touched by the gospel. Indeed they may be more so, because the fact that they exist in the midst of so-called Christian countries is a hindrance to the spread of the principles of Jesus Christ in other parts of the world.

We have come slowly to the realization that to be wholly Christian a man must be Christian in all his relationships. We have been equally slow to learn that Christianity not only implies a way of living but a way of living together. When we get these principles in mind we see that there must be a shifting of values. Men to be really Christian must be Christian in business, in industry, in national and international affairs. And people must not only be individually Christian; they must be collectively so, if unchristian systems are not to rule the world and block the coming of the kingdom. When we realize that the greatest hindrance to modern missions is the failure of the so-called Christian nations to really live like Jesus Christ, it is time to think seriously of the Christianization of the West. This means more than a winning of increased numbers of Christians, though of course that is a part of it.

It is a sobering fact that more than half of the population of our own country are outside the church and apparently seven out of ten children are not being touched by any religious program, Protestant, Catholic or Jewish.

Certainly there is plenty of Christianizing to be done in our own country along the old lines of evangelization. But the problem goes beyond that. What of these who call themselves Christian, but who are as yet unaware of

the implications of following Jesus Christ? And what of those non-Christian elements in our national, social, and church life which are unchristian, and for which we are corporately responsible? It is true that these unchristian elements, or areas of life, are not limited to our own country. But we shall emphasize these for two reasons: because they constitute in a large measure our task of making America Christian; and because these elements in our own life are our greatest handicap in getting a hearing for the Christian religion both here and in other countries.

MATERIALISM

Among the greatest of the unchristianized areas of today is a materialistic attitude toward all of life. This attitude ties itself up with all our other failures. When we consider that with Jesus the supremely important thing in the world was human personality, we see that materialism is a supreme denial of Christ. Here we must remember that it is attitudes that blossom into conditions. However little control over others or over property we may have, if we are materialistic in our attitudes we share in this unchristian area of life.

The whole basis of materialism is this: instead of using property for the good of personality, personality is sacrificed in order to produce property. Material things instead of being the means of life have become the end, its standard of measurement, its god. There are now nine states in the Union which have no laws prohibiting all children under the age of fourteen from working in both factories and stores. Over one million children from ten to sixteen years of age are working in the United States

in factories, mills, mines, canneries, in agriculture and other occupations. Nearly four thousand of them are under fourteen years of age.[2]

Child labor is not a necessity. For the most part children are employed because they can be hired cheaper than adults and because the parents are not paid a living wage. In mines, in factories, in the beet fields, in the oyster packing rooms, children labor for pay. Often in homes at night baby fingers put snaps in cards, sew beads, and make flowers. Throughout the South children are kept from school to gather crops. The child is denied the chance of an education, and the chance for normal development.

Any regular reader of the newspapers must be struck with the frequency with which mining accidents are reported. More than two thousand miners lost their lives in the mines of this country in 1926. Our accident toll in mines is four times as large as that of Great Britain, and the difficulties there are greater because of the age and depth of the mines.[3]

Two-thirds of the fatal and serious accidents in the bituminous coal mines of this country could be prevented by the universal adoption of safety methods already in successful operation in some of the mines.[4]

There seems to be no social conscience on the matter. Nobody does anything about it. Profits are important. Apparently, the lives of the miners are not.

[2] "The Practice of the Principles of Jesus," King, p. 79. Cokesbury Press.

[3] *Christian Century,* January 20, 1927.

[4] From a report by John B. Andrews, Secretary for the American Association for Labor Legislation, *Boston Herald,* March 11, 1924.

ECONOMIC INJUSTICE

Tied up with our materialistic standards is the whole question of economic injustice and the denial of a chance for life for millions of people. America is now the richest nation in the world, possessing approximately one-third of all the wealth and about half the gold supply of the world. Yet one per cent of the estates in the United States possess fifty-nine per cent of the total wealth. Less than half of the heads of families in this country receive an income as high as fifteen hundred dollars a year. There are ten million people who live in actual poverty all the time. This does not mean people who are merely poor, but people who never have enough to maintain a decent standard of living. Stuart Chase estimates the average number of unemployed in this country on a given working day as six million.

"The results of poverty are written in the lives of crushed humanity—crowded tenements, unsanitary surroundings, congested and demoralized family life, sickness, child labor, mothers forced into industry, ignorance and low mentality, untrained and undesirable citizenship, growing class hatred of masses sodden with misery and despair." [5]

It is useless for us to sit back in complacency and say that if these people were industrious and hardworking they would not now be in such state. What chance have these people had? An investigation made in one of the poorer sections of New York showed that over ninety per cent of the children were suffering from malnutrition or

[5] "New Challenges to Faith," Sherwood Eddy, p. 201. Doubleday, Doran and Co.

were not fully normal and healthy in body and mind.[6]

What chance have these children to grow up into men and women who will be moral, decent, industrious, and honest? What chance have the million child laborers whose bodies and minds are being stunted, whose spirits are being warped and embittered? What of the children of mothers forced into industry while the children wander at will on the streets, learning lessons in vice and crime? What chance have these people to rise above such handicaps or to win out in a competitive industrial system? It was a Christian, not a heathen country, which inspired these lines:

"I have dwelt long in gray and narrow streets,
A stranger among strangers, where men snatch
A starveling living from each other's clutch;
Ay, I have lived in cities where men grind
Their brothers' bones for bread, where life is naught
But labor and starvation to the end." [7]

Nor is this all to be found in the slums of New York. I have been assured by groups in small cities of the South that no such conditions existed in their midst. Yet these same groups have come back after visits to the juvenile courts, charity commissions, and welfare organizations, appalled at the conditions at their own doors. There is scarcely a city that does not contribute its share to the staggering total of people in our own land who do not have a chance. There is very little use to talk of evangelizing a group like this. Early evil associations, gruelling poverty, lowered resistance, decreased mentality, bit-

[6] "New Challenges to Faith," Sherwood Eddy, p. 202. Doubleday, Doran and Co.

[7] "On the Threshold," from "Collected Poems" by Wilfred Wilson Gibson. The Macmillan Co.

EVANGELICAL SCHOOL OF THEOLOGY

terness at the injustice done them, have closed their minds to the gospel as effectively as any "heathen" was blinded by his idols. And who can say that our own minds would not be the same under such conditions?

If people's minds are not to swing so far off that there will be no returning, the church must show that she cares, and those who profess to follow in the steps of the carpenter of Nazareth must see that the people who labor have a chance.

AMERICA AND OTHER NATIONS

Closely allied with materialistic standards and indeed a part of it is our imperialistic policy in dealing with other nations. This is not only unchristian in motive and effect at home, but it effectively closes doors to economic life and justice in other lands. It shuts minds against the Christian message not only in lands where it is practiced but in all the weaker nations of the world. It is the most frequent and direct cause of war, which is itself a denial of all that Jesus taught. We protest vigorously that we do not want war. But we want the things that it takes wars to get and keep. An English writer well illustrates the general attitude when she calls attention to the fact that Great Britain refused a mandate over Armenia, saying she could not afford the police force necessary. Yet she could maintain a police force in Mesopotamia. There were oil wells in Mesopotamia. There were only Armenians in Armenia. We disclaim any desire to annex territory when we do not need it. Still we may remember that we went down and "took Panama before breakfast." And while we have not been so guilty in the past as have European nations, we can scarcely afford to

throw stones or boast since we have not been forced to find an outlet for surplus population nor have we been pressed for raw materials. The situation now seems to be changing. Imperialism in the modern sense is a matter of the control of markets. One modern journal points out:

"The majority of Americans are convinced that the economic imperialism of Europe, practiced during the last half of the nineteenth century, was a pernicious thing and led directly to the cataclysm of the World War. Yet these same Americans would be outraged at the suggestion that the United States is moving to adopt the same sort of economic imperialism as its characteristic foreign policy. But that is exactly the interpretation placed on developments in the Philippines and the Caribbean—particularly in the Caribbean—by neutral observers.

"It has therefore come to pass that our chief foreign interest is no longer industry or commerce but finance, and that we are making foreign investments at the rate of more than a billion a year.

"The makers of these investments demand protection and that in spite of the fact that they have their loans on terms which distinctly imply a large element of risk. Therefore American imperialism increases. . . .

"It is the pressure of the dollar that pushes toward imperial adventure of this sort. President Taft once said that 'our foreign policy . . . may well be made to include active intervention to secure for our merchandise and our capitalists opportunity for profitable investment which shall insure the benefit of both countries concerned.' And our foreign policy has been doing just this in Mexico and in Central America, doing it when the other con-

cerned country has failed to appreciate the benefits involved." [8]

It does not matter about Chinese or Mexicans or Filipinos or Nicaraguans. They do not count. But there is oil in Mexico, the place for a canal in Nicaragua, rubber in the Philippines, and special privileges in China. Perhaps we cannot keep unscrupulous investors from going into countries of unstable governments where there is the chance to make enormous profits. But at least our government should not be involved by going in to protect these investors when the inevitable clash with the other government takes place. Perhaps no policy of a so-called Christian nation closes more doors to the impact of the religion of Jesus Christ than this custom of protecting the "interests" of American citizens.

An Indian author says: "Rightly or wrongly, the East has come to think of Christianity as a part of the political game of the West. In religion it talks of 'going about doing good,' in politics it takes the form of 'ruling others for their good.' . . . Before the Christians went to Africa the African had lands but no Bibles; now they have Bibles but no lands. Under the land law acts of 1913, eighty-eight per cent of the land of the South African Union was reserved for the white men, leaving twelve per cent for the five million black men who are four times as numerous." [9]

The East concludes that the political method of the West is first to send missionaries, then traders, then gunboats to deprive the helpless peoples of their lands and to take possession of their natural resources.

[8] *Christian Century*, March 24, 1927.
[9] "An Oriental Looks at Christian Missions," John Jesudason Cornelius. Harper's, April, 1927.

THE QUESTION OF WAR

Overlapping with imperialism is militarism. The United States perhaps cannot be accused of being militaristic in the sense of national aggression and expansion by means of violence. But we are certainly militaristic in the sense that militarism is the "belief that national security can be maintained only by armed force, and the advocacy of military and naval preparedness." It is the belief that only force will work.

Militarism engenders fear of other peoples. Armaments lead to counter armaments. Militarism creates doubt and scepticism of non-violent means. Large armies can be maintained only by engendering fear of other people. Rear Admiral Rogers is quoted as saying, "This country is rich and is the envy of other nations—we cannot maintain our leading position in the world as a great progressive democratic nation with a popular government unless our armed strength is kept in prompt readiness to defend our riches." [10]

How does that sound in the ears of those to whom we go with the message of peace and brotherhood? And what would they think of the following quotation taken from the 1923 edition of the "Manual of Military Training" used as a text book in colleges throughout the country: "Bayonet fighting is possible only because red-blooded men naturally possess the fighting instinct. This inherent desire to fight must be carefully watched for and encouraged by the instructor. . . . The principles of sportsmanship and consideration for your opponent have no

[10] Quoted in "Danger Zones of the Social Order," by Sherwood Eddy and Kirby Page, from "The Christian Work."

place in the practical application of this work . . . the object of all military training is to win battles." [11]

Those who have traveled in other countries testify to the impression created on other peoples by our government's use on letters of a cancellation stamp bearing the words: "Let's Go! Citizens' Military Training Camp."

It was hard enough for the non-Christian nations of the world to see any good in the last war with its attendant horrors that we of this country have scarcely felt. We should have learned our lesson that war accomplishes nothing but terror, hate, crime, lawlessness, atrocities, waste and death. The cost of the war has been estimated at three hundred and thirty-seven billion dollars. This is enough money to have built a schoolhouse and a church within the reach of every human being in the world with a large surplus.[12] How can we escape the charge of militarism when our expenditure for war is so far beyond that for education, religion, and the promotion of the welfare of mankind? In this connection it is of interest to point out the porportion of Government expenditures which are due to war. The Secretary of the Treasury, Mr. Mellon, says that while it is not possible to segregate entirely all expenditures which might fall in this category, the expenditures which are directly attributable to *war and the national defense compose over eighty per cent of total Federal expenditures.*

The amounts spent by this Government in aid of agriculture and business, for science, education, better roads, and other constructive efforts are insignificant when com-

[11] Quoted in "Danger Zones of the Social Order," Sherwood Eddy and Kirby Page.

[12] "The Practice of the Principles of Jesus," King. Cokesbury Press.

pared with outlays due to war and national defense. This will be the inevitable situation as long as war is the method of settling international disputes.

There are those who cry, "Russia," "bolshevism," or "pacifist" at any voice raised against these methods or at any advocate of Jesus' teaching on the subject. The President of Boston University in speaking of the reasons why compulsory military drill had been abolished in that University said: "I am opposed to compulsory military drill because I try to be a Christian. . . . If I understand the spirit of Christianity, it is opposed to war, and the best interpreters of Christianity are opposed to a high state of military preparedness, because in the past, instead of guaranteeing peace it has only guaranteed war. . . .

"The inspiration of our opposition to compulsory military drill does not come from the Russia of today—that it does is a charge too silly to be noticed. Our inspiration comes from the Palestine of long ago."

These voices are well-nigh drowned by such as that of the grand wizard of the Ku Klux Klan speaking against the world court, who took as his thesis, "Keep your foot off America or we'll cut your foot off." [13]

In keeping with this attitude is the editorial in *Liberty,* the Journal which flaunts the motto "My Country Right or Wrong."

"Europeans do not like us. . . . The cause of the hatred of the United States is not important. The important thing is every one hates us. . . .

"The time for discussing the right or wrong of the foreign attitude to America is past. Only the fact that we are universally hated counts.

[13] *The Nashville Banner.*

"This is not the time for pacifists to have any voice in the government of this country with all our neighbors looking for a chance to break into our melon patch, carry off the fruit, and trample the vines. It is time to train a couple of bull dogs and load the shot gun, and not talk of brotherly love toward those who hate and despitefully use us."[14]

It does not matter whether we have earned the right to be hated or not. The thing to do is get the dog and gun ready.

How can we expect those of other lands to receive the missionary message when we so flagrantly disavow our belief that the way of Jesus will really work. No wonder they answer—"If it hasn't worked in the West, why try it on us?"

THE CLASH OF COLOR

Outstanding among the non-Christian attitudes of the whole world today is that of race prejudice. We are inclined to think of the race question in this country as limited to the Negro. The Negro-white relationship is indeed our nearest race problem. Race prejudice is not limited to the South; it becomes acute wherever a large number of Negroes move into a white group. The problem involved in certain sections of the South, where over half the population is of another race, most of whom are illiterate, and of a lower economic and social standard, is very complex. If the white group in this situation have bungled the solution of such a problem, or if they have been dominated by an unreasoning fear of what so large a population of different race and standards may do to the state if its government falls into their hands,

[14] *Liberty*, October 16, 1926.

both groups should be regarded with sympathy rather than contempt. There is no simple solution. The question must be faced with sympathy, patience and understanding. And when the Christian people of the country as a whole recognize it as a problem for which the whole country is responsible and which the whole country must solve on a Christian basis of justice and fairness to all concerned, we shall have come a long way. There is not space here to go into the details of the problem or its remedy. But there are some things for which every follower of Jesus Christ must stand: these are, that all human personality is sacred in the sight of God; that every individual, regardless of race or color, has the right to the fullest development of which he is capable; that no individual should ever be treated with contempt; that every man has a right to be judged as an individual, not classed as inferior because he happens to belong to another race. These rights are daily violated not only in our dealings with the Negroes in our midst, but often with Orientals, Latin immigrants, Jews, and others. And this is often done by those who profess to follow Christ.

That Christian people are already meeting the problem is a hopeful sign. In practically every Southern state, including some where the Negro population outnumbers the white, the white women have met to declare themselves opposed to lynching which is the inevitable result of these unchristian attitudes. White womanhood should be protected they say, but so should black womanhood; lynching protects neither but rather stirs up increased bitterness, besides being lawless, inhuman, unnecessary, and a national disgrace. If Christian people everywhere

will take this stand, demanding that all womanhood be respected, all personality treated as sacred, we will have gone a long step toward the solution of our problems.

Our first fight must be for justice and the respect of personality. One Southern writer has used the happy expression, "tilting the color line." In times past the color line has been horizontal, the white men above, the colored beneath. Simple justice and respect for personality demands that we tilt the color line. Most of us are agreed that the best interest of both races will be served by each race's preserving its own social life, but this may be done with mutual respect and fair play. To tilt the color line to a vertical position will do away with discrimination and injustice. It demands a chance for each group to develop to its fullest capacity. It implies mutual respect, good will, and justice in every realm.

Our old theories of the innate inferiority of the Negro and our talk of his forever being a child race are going to have to go by the board. It is being disproved before our very eyes. Separated by less than sixty years from the status of slavery, one in every fourteen owns his own home, illiteracy is rapidly disappearing, seventy-eight per cent are now able to read and write; the race is steadily growing in self-respect, economic independence, and responsible citizenship.[15] When we consider also the outstanding achievements of individuals, such as Booker T. Washington, George Carver, and some of the present-day authors, we can no longer excuse ourselves on the basis of the Negro's incapacity.

Nor can we overlook the fact that the problem is world

[15] "The Cost of a New World," Kenneth McClennan, p. 45. Missionary Education Movement.

wide and not a local one. Our attitude is effectively closing doors to the Christian message and inevitably drawing the colored races of the world together in defense. The narrow and false patriotism that boasts of its supreme loyalty to "white Protestant Americanism" is simply suicidal. There is about as much sense to it as to the remark of the wag in the story who claimed that he was a two hundred per cent American—he hated everybody. Those who argue that the rest of mankind is inherently inferior to the so-called Nordics are not only unchristian in their contention, but they overlook a strong moral and practical question. History contains no record of any peoples being able to keep another in permanent subjection. There is not the least assurance that the colored peoples of the world can be "kept in their places." In fact there is every assurance that they cannot. They far outnumber the white race, and they are fast acquiring the political and material freedom to do as they please. Japan was opened to foreign commerce in 1863. It has risen in the space of sixty-five years to a place of world power. It is only natural that these people of other races should resent our complacent superiority and race prejudice.

It is not a missionary but a modern journalist who writes these significant words:

"We have come to the end of the White Man's world dominance. If he resigns himself to this historic evolution he will save his world and the Asiatic's world. If he resists he will likely bring about the destruction of both. We have come to the beginning of the White and Colored Man's joint world, when each shall have control in his own house and a proportionate say in the general convocation of humanity. . . . We have come to the time

when any prolonged attempt of any race, nation, class or sex to dominate another can only bring destruction to both.

"It is let live and live.

"It is tolerance or death." [16]

AWAKENING THE CHURCH

It will be no easy matter to awaken the church to the significance and implication of the non-Christian practices for which we are corporately responsible. Many will fail to see them as sins at all. Others will see no connection between these practices and their own missionary interest. Ardent missionary workers in local churches are often found to be bitterly prejudiced on the race question. Many others are totally ignorant of the larger aspects of the task of creating a Christian social order.

There is little use in continuing to collect the mite boxes and talking about the "poor heathen" while we are completely ignorant of the fact that intervention in Nicaragua or the wrong decision on the Philippine question can wipe out years of effort to spread Christ's way of life in other lands. Nor is there much point in sending a missionary to Japan while the Japanese students at our own doors go back to their country empty handed, having seen nothing in Christianity as practiced by those whom they have met here.

This does not mean that the church has failed or that the religion of Jesus Christ is not adequate for a world like this. The finest things in the life of the West today are there because of the influence of the religion of Jesus Christ. The worst things are there because of the

[16] From "The Revolt of Asia" by Upton Close. Copyright, 1927, G. P. Putnam's Sons, used by courtesy of the publishers.

fact that we have so often misunderstood or ignored the teachings of Jesus. It is no time to talk of the failure of Christianity or to talk of other religions being good enough for other people. Our so-called Christianity has failed because it has not been the real thing. We have largely failed to understand it, and where we have understood it we have not had the courage to practice it. Truly "Christianity has not been tried and found wanting; it has been found difficult and not tried."

There are two things which we must do for the coming of the kingdom in our own land as well as for the making possible of an honest and effective approach to people of other lands. The first of these is that we must come to a better understanding of the real religion of Jesus Christ. The East is rendering us a tremendous service in bringing to our minds the failure to live up to the teachings of Jesus, often the failure to comprehend the teachings. It is very easy to read into any thing our own preconceived notions, our own prejudices, our inherited beliefs, our own wishes and desires. We have read the gospel with just that sort of background. The people of the East have read the gospels with fresh eyes. With no background of tradition or prejudice, with no inherited opinion or doctrines to uphold, they have read the gospels and have been rather astonished at the difference in the things Jesus emphasized and the things his followers in the West seem to count important. If we are wise and honest with ourselves we shall welcome this fresh light thrown on the religion of Jesus. We shall welcome their help in clearing away the misconceptions that have grown up about it. We shall be grateful for their help in bringing to light

the Christ which they say we have obscured by our creeds and our doctrines.

It was possible for slavery to exist for long years in spite of Christianity, and it was likewise possible for the burning of supposed witches, the bloody crusades, and the inquisition to exist in the name of Christianity. Gradually individuals and later groups came to see that these things were not in keeping with the spirit and principles of the teachings of Jesus.

The process is still in operation today. Gradually Christian people are coming to see that war is utterly incompatible with the spirit of Jesus Christ. Gradually they are coming to see that race prejudice is a violation of the sacredness and worth of human personality, and to realize that to Jesus all personality was of supreme worth. These are old wrongs on which we are just now really beginning to see the light. There are other wrongs that have not yet had shed on them the white light of the spirit of Christ, because they are new conditions. Among these is the new imperialism into which our country has drifted. We have been proud of the fact that we wanted no territory from others. We were not seeking other lands and colonies. Yet there is just as much imperialism in exploiting the natural resources of a weaker country as there is in actually taking possession of the country itself. New labor conditions brought in by the industrial revolution have not yet been Christianized. And it is true, as always, that men are most blind to unchristian conditions in times of spiritual sluggishness in the church. A fresh experience of Jesus Christ by individuals or groups always means an awakened conscience on conditions that are out of keeping with the spirit of Jesus.

Thus we see that it is not the religion of Jesus Christ that has failed. It is only that we have understood it so dimly. Now that the Orient is reading our gospels with eyes unblinded by our inherited traditions, our failure to practice our religion has become glaringly apparent. The rapid changes of recent years have brought in a flood of new conditions that have not yet been subjected to the teachings of Jesus. There has been no great religious awakening to stir men's hearts to a new conscience as England was stirred in her attitude toward the poor during the Wesleyan revival. The world is waiting for us to try the religion of Jesus, waiting for us to devote ourselves anew to finding the heart of his message and to apply it to the world today. We may well be grateful to an Oriental world that is helping us to see ourselves as others see us. We can be resentful and talk about their failure to appreciate all our missionaries have done for them; or we can be Christ-like and in humility acknowledge our failure and ask their help in finding the way to live more like Jesus Christ.

CHAPTER III

FACING A WORLD TASK

God grant us wisdom in these coming days,
And eyes unsealed that we clear visions see,
Of that new world that he would have us build,
To Life's ennoblement, and his high ministry.[1]
—JOHN OXENHAM.

OUR NEW TASK

WE once thought of the missionary enterprise as staggeringly large but magnificently simple. It was all a matter of geography and population. If we could just enlist enough workers and secure enough money to send to all the places of the earth the task would be as good as done and we would realize that marvelous dream of the evangelization of the world in this generation. Not that we thought of it as an enterprise to be accomplished by human wisdom. There were of course all sorts of obstacles in the way such as ignorance, extreme poverty, heathen religions, and heathen customs, hostile governments, and things like that. But we knew that God was in the enterprise and the big problem appeared to be that of enlisting enough men and money. Of course those who were actually working at the task saw many complications that were not so clear to persons at home. They could see that getting folks converted and developing in those same folks a stable Christian character were two very different things and that the latter would require long years of patient training. They saw too, the neces-

[1] "A New Earth" from "The Vision Splendid" by John Oxenham. Doubleday, Doran and Co. New York.

sity of schools and hospitals and sometimes the necessity of teaching trades and industries in order that the people might rise to a way of life that would insure decency, self-respect, and self-support. Those were tremendous tasks carried on in the face of tremendous obstacles, but they had something of the simplicity of pioneer difficulties. Now we face a task that is not only tremendous but is so complicated as to bewilder us. This is not a cause for discouragement, but for rejoicing, for it is the natural complexity of a growing and developing world. If the task is more complex than that we once faced, we have more experience and more knowledge with which to meet it, and surely the resources of God are still ours, and they are still sufficient for any situation.

First of all, we must recognize the fact that the church at home is confused. For one thing there is all this talk of non-Christian elements in America. To some folks the indictment is staggering. They had not thought of our corporate sins and had not dreamed of how unchristian we appear in the eyes of others. The question naturally comes to them: If America is so bad why send missionaries away to other countries? Why not clean up America first?

Then there is the confusion over the nationalist movement on the mission field. To anyone who reads at all there must have penetrated the knowledge that in most countries the churches want to take affairs into their own hands. There is criticism of the missionary and of missionary methods, even talk of the foreign missionary enterprise's being at an end. Along with this, perhaps partly because of it, there is a growing indifference to missions on the part of the home church, and a lack of

interest in the old appeals. The temptation of the local missionary leader is to give up in despair, to get panicky and scold, or to stoop to any kind of propaganda to keep up the level of giving and activities. But this is no time to retrench, to grow panicky, or to give up. Rather it is a time to know the facts and, knowing them, to see visions and dream dreams; to recognize the complexity of the situation and to challenge the church to meet it. The church at home waits for us to stop our petty propaganda for its loose change and flash before its eyes the challenge of a world waiting to be made Christian. It is not a simple matter. It is exceedingly complex. It calls for more wisdom, more skill, more humility, more prayer, and more sacrificial giving and living than we have ever faced before. This is no time to stop. It is time to have the quiet courage of that general who when told that a task was impossible, replied, "Then let us set about doing it at once."

THE COMPLEXITY OF A MODERN WORLD

Our present task falls naturally into a series of situations each a bit different from the rest, yet bound up together and inter-related. First of all, there is that delicate and difficult task of the advanced missions fields, where the native church is coming into the place of self-consciousness and where it wishes to assume control of its own affairs. Then there is the wide field where the growing churches still look to the missionary for leadership, but which should now be preparing to step into self-support and self-direction. There are those wide areas of life and thinking throughout the world that we have not thought of as fields for missionary endeavor. We are

now realizing that any unchristianized area of life is a foreign field, and we know that the Kingdom of God cannot be established until all of life is permeated with the spirit of Jesus Christ. There are vast geographical areas yet untouched where pioneer work must continue for a long time. Then we must add to this a recognition of two distinct types or groups of people, the intellectual classes and the vast army of ignorant masses in other lands.

It is important that we understand the complexity of the situation and yet realize that it is all one. Much of our present day confusion results from seeing only part of the situation. Like the blind men who went to see the elephant each describes the part he knows, with resulting confusion. One day we see an article from some leader in the Chinese church saying that missionaries are no longer needed except as counselors and specialists. The next day there is an article by some missionary describing the vast area in which he works where there is not a single church or a single worker but himself. Then there will be a criticism of missionary methods by a Hindu intellectual and beside it a description of the terrible poverty, ignorance, and degradation of the masses of India. Today there will be a sympathetic study of the good in non-Christian religions, and the next day we read of the terrible things done in the name of religion in these same places. No wonder the church at home is confused and puzzled as to what to think of missions. No wonder there is a slump in missionary interest, and a waning of the enthusiasm and sureness with which the missionary cause was once presented to the local church.

The old appeals will no longer serve. When we talk of

saving people from hell or getting them to heaven, our talk falls on deaf ears. When we speak of the terrible need somewhere, our hearers remember that article they read about missionaries not being needed any more. When we talk of the horrors of heathenism, somebody remembers those good things in the non-Christian religions. When we appeal to church loyalty the liberal is not interested in propagating denominations, "making Baptists out of Buddhists and Methodists out of Mohammedans," while somebody else objects that he has heard of the breakdown of denominational lines on the mission field and he is not interested if the churches there cannot be kept true to the faith (meaning as his denomination interprets it).

What is the trouble, and what is the answer? Does it not lie in our having left the missionary task to the mission boards and the missionaries? Is it not true that for the most part we have thought of missions as a side issue rather than the main business of the church? And has not interest in the missionary enterprise been considered somewhat as an optional affair? At best we were expected to give our money and let the folks who were paid to do that job settle the questions that arose. Unconsciously, missionary leaders have tended to stress those things which would arouse sympathy or pity and bring in the largest returns of money and interest. There was no intention of keeping the church in the dark. Rather it was due to our habit of leaving the problems to the boards and the missionaries. Nobody saw the danger. And so we find a great gulf fixed between the church at large and the missionary enterprise as it is. If we are to save the situation, we must go to work in earnest to

bring these two together for the sake of both. The church must come to see that her main business and reason for existence is to establish the Kingdom of God. She must see that the missionary enterprise is a vital and essential part of this task. And she must see the task as it is—too big, too magnificent, too important, to be treated as a side issue instead of the chief business of every Christian. Then we must help the church to understand the complex situation which we face today. And in the spirit of Christ, in unlimited love, humility, and self-forgetfulness we must seek to make this many-sided world of ours the place a Father of love would have it be—a fit habitation for all his children.

ADVANCED FIELDS

We hear frequently that the day of missions is over and that the missionary is no longer needed except as a specialist along certain lines. But no one who knows the situation today can seriously say that the day of missions is over. As to missionaries being needed only as counselors and specialists, that applies only to a small portion of a very few countries. Some of the countries to which we send missionaries have cultures and civilizations older than our own. The Christian church has been in their midst for several generations. It is therefore natural that these countries should have produced a capable national leadership and that the people as a whole should have a sense of national unity and national pride in their own culture. Naturally they wish the Christian church to be nationalized. It is natural, inevitable, and right that it should be. It is the goal of our missionary effort to have the spirit of Christ permeate all of life and become a part

of the national thinking. Therefore let us have sense enough to rejoice when it comes.

One of the large American boards has already adopted the new policy with regard to its work in China. It has announced that henceforth only those missionaries will be sent to China who are specially invited by the Chinese church, and who can and will go as helpers to the Chinese rather than as rulers and dictators of policy. This is as it should be. But this policy would be disastrous in the Belgian Congo and even in a large section of China, as we shall see when we consider those vast sections of China that have not a single church, school, or professing Christian.

Yet our aim is, and should be, that the native church shall increase and the missionary decrease. We cannot wait until the national churches are perfectly organized and smoothly functioning before this is allowed. Nor are we ourselves necessarily the best judges as to when they are ready. Thoughtful people realize that the religious life must be rooted in the life of the people. We cannot hand them a ready made church without its being something superimposed upon life and not a part of life. Neither can we wait until their leaders are all wise. Wisdom comes with responsibility and experience, not before. And we may well remember that as long as we have had the Christian religion we have not yet attained that degree of wisdom and judgment which one might wish for in the administration of the church.

It is not our business to plant fully organized churches after the pattern of our own creeds and doctrines and forms of church government. Rather it is our task to present Jesus Christ and to give to others the best we

know, leaving it to them to enrich our interpretation with their own experience, and to express that experience according to their own national and racial genius.

"But," some one says, "it is dangerous to turn Chinese and Japanese and Indians loose to form their own creeds and formulate their own doctrines." It is dangerous if our primary motive is to propagate creeds and doctrines, rituals and forms of church government, Western civilization and even Western architecture. But who has commissioned us to carry creeds or doctrines or Western civilization to the ends of the earth? We are commissioned to carry Jesus Christ and his gospel, not our particular interpretation of it. Stanley Jones in speaking of his early experience in India says: "When I first went to India I was trying to hold a very long line—a line that stretched clear from Genesis to Revelation and on to Western civilization and to the Western Christian church. I found myself bobbing up and down the line fighting behind Moses and David and Jesus and Paul and Western Civilization and the Christian Church." The non-Christian invariably pitched the battle at Moses or Western Civilization. He always seemed to get away from the central thing. "Then I saw that I could and should shorten my line, that I could . . . refuse to know anything before the non-Christian world save Jesus Christ and him crucified. I saw that the gospel lies in the person of Jesus, that he himself is the Good News, that my one task was to live and present him." [2]

If we will only be Christlike and humble enough to see it, our own life as well as the life of all the world can and

[2] "The Christ of the Indian Road," E. Stanley Jones, copyright, 1925. Used by permission of The Abingdon Press.

will be made richer by each nation's contribution to the interpretation of the Christian message. Who has set us up to be judges of all the races of the earth? Who are we to say that our interpretations of the Scriptures, our confessions of faith are infallible? Who is to so limit God as to say that those who wrote the Apostles' Creed, or the Westminster Confession, or the Articles of Religion, were inspired to do so, but that it is no longer possible for God to inspire men to express the faith of India, or China, or Japan in terms of their own thought and life?

We need not fear that the Christian message will be adulterated or toned down until it is no longer Christianity. Just the opposite may be expected. We may expect them to help us back to a closer following of the way of Christ. It is we who have so adulterated the message with Western civilization and have so obscured the Christ with creed and ritual, with church government and with Western customs that it is hard to interest the educated classes of the Orient. "If I be lifted up," said Jesus, "I will draw all men unto me." But along with him we have lifted up so much else that he is seen but dimly.

A part of our missionary task lies with the growing national churches. They still need and want help, but it must be the help of those who are willing to learn as well as to teach, those who are willing to live and present Christ alone. It means serving in the ranks rather than marching at the head of the parade. It means giving of money for others to administer. It means forgetting denominational pride and denominational interest and losing all in our concern for the Kingdom of God. We must be willing to see denominations merged or combined without washing our hands of the whole affair. This will not be

easy for many Christians. There are sincere people who will find it hard to put the same enthusiasm for giving to a union church in China that they did for work done toward organizing churches of their own denomination, administered by missionaries of their own churches, who were in turn directed by their own Mission Boards. Yet there can be no mistaking the Christian thing to do. The time has come when our missionary zeal is to be tested, whether it be truly concerned for the spread of the Kingdom of God and the sharing of life with his other children, or whether it grows out of denominational pride and a sense of racial or national superiority whose vanity is fed on our benevolent service to others.

THE DEVELOPING CHURCH

But we must remember that there are only a few places where the church has reached the stage of working out its own destiny. By far the largest part of the occupied fields must be helped for a long time before there is a group sufficiently trained and established in Christian character to assume places of leadership and to direct the church. It will be many years before most of the young churches can do without the guidance and support of the missionary. Christian character is of slow growth and in most countries there is a dearth of Christian literature, a lack of Christian public sentiment and accepted custom, a lack of education among the general populace that makes outside help imperative. In many fields the most of the mission work has been done among the middle or poorer classes and the young churches lack means, leadership, or influence to take over the task without the guidance and help of the missionary and the support of the Western

churches. We must continue to go, to open new churches, to start Sunday schools, and to build schools and colleges in most fields for a long time to come. Yet, while these places must still be directed by the missionary, the directing must be done in a new spirit of humility and teachableness. There must be a new respect for other racial and national groups, and an eager desire to decrease that these may increase. As fast as possible each church must be encouraged to adapt itself to the racial and national group which it serves. This does not mean the withdrawal of support in either men or money. Rather it means that we are ever looking for the time when we can be helpers rather than directors, and that as fast as possible organized work be turned over to nationals while we pioneer in new places.

THE FIELD OF CHRISTIAN PERMEATION

Closely tied up with the developing church is that field, new in the thinking of many, which has been called the field of Christian permeation. We are realizing more and more how many of our relationships are as yet unchristianized. We have already discussed non-Christian practices, many of which have been and still are sanctioned, or at least tolerated, by the Christian church, and by people who are sincere in professing to be followers of Christ. Part of this tolerance grows out of the old idea of the separation of religion from life. Religion is still too often placed in a compartment of its own rather than allowed to take its place as a force that permeates, colors, and directs all of life. To many people, religion has little to do with conduct. To others religion affects

one's personal conduct but has nothing to do with social wrongs.

It is only in recent years that we have come to realize that there can be no separation of what has been called the personal and social gospel, since the two interact and are dependent on each other. While it is true that now and then we see the snow white lily springing out of the mire it is certainly the exception. There are thousands of people whose minds and hearts are forever closed to the message of life by extreme poverty, ignorance, long hours of labor, injustice, and disease. There are whole nations and races whose minds and hearts are closed by international injustice, greed, contempt, and exploitation. It is not enough that we sow the seed. If we expect a resultant harvest we must also prepare the ground. The day has passed when gentle souls can profess ignorance of international affairs, industrial injustice, preventable poverty, and other basic causes, saying these things are not their affair, it is their business to save souls. Such an attitude is as foolish as the proverbial locking of the barn door after the horse is stolen.

When we glance over the record of Western imperialism and see the injustice done helpless nations, we wonder that any minds and hearts have been left open to the message of the Christian religion. To try to establish the Kingdom of God by preaching to individuals while ignoring these conditions that close the minds and hearts of people is like pouring water through a sieve. We are just beginning to awake to the implications of these non-Christian areas of life. Until the church wakes to the importance of these foreign fields, we cannot hope to go far toward making the Christian way of life known to

others. Our indifference on these questions is partly due to ignorance, partly to inertia, partly to attitudes and prejudices that have not been brought to the touchstone of the spirit of Christ. There are still too many people who take a leading part in the missionary society while holding on to a violent prejudice against other races in their midst. There are still those who are quite willing to help the "poor heathen" so long as the poor heathen stay in their places. How many men virtuously write checks for missions and in the same breath talk about "cleaning up in Mexico," or sending our Marines to straighten out Nicaragua, or to protect property in China. Hearts like these are as truly "foreign fields" as Africa is.

This job of permeation lies at our own doors. One does not have to go to China or to Africa to be a missionary in this very foreign field. Most of us need to begin in our own hearts the process of Christianizing our attitudes, eliminating non-Christian prejudices, wiping out our unchristlike superiority complexes, and setting up a spirit of love and justice and brotherhood. Perhaps our own churches will offer the next field and certainly every community offers a wide field for service. When we begin to give new thought and effort to national and international affairs, we will see that it is our Christian duty to vote and to vote intelligently, and we will see it as disloyalty to be ignorant of these areas of life that close minds and hearts to the Christian message. Here is the tremendous challenge of the new day. The door is wide open for every Christian to render a missionary service wherever he is. Well may we pray the Lord to open our eyes that we may see.

While we must give much attention to Christian per-

meation in our own land, both for the sake of the Kingdom here and that our impacts on other countries may be Christianized, of course there is a field for Christian permeation in other lands as well. It is a part of the missionary task to see that the social order everywhere is made Christian. The danger here lies in our presuming that a Christian social order is identical with our civilization. If we are wise we will take as well as give, and we will learn much of what our own country needs as we see it through the eyes of those of other lands.

GEOGRAPHICAL EXPANSION

But we are not to suppose that the days of geographical expansion are done. This is not an "either-or" proposition but one of "both-and." If we are to create a Christian society we must advance along all lines at once. The world is all tied up together and we must face our complex task as a unit.

There is no question of choice between geographical expansion and what has been called permeation. While there are some who have not yet grasped the idea of areas of life and thinking as a field of missionary endeavor, there are others who have quite run away with this new idea, forgetting that the days of expansion are by no means over. We are not forced to a choice. While in some sections we are turning over the administration of churches to native leaders and sending as specialists and counselors those whom they welcome to aid them in permeating all life with Christian ideals, there are other places totally untouched by the Christian message, where we should be sending pioneers to open schools and churches and by lowly, humble service make Christ known.

This pioneering is not a spectacular thing to do. It has none of the glory of the leadership of an established mission or of the presidency of a great school. It has none of the dignity or prestige of going as a specialist or counselor at the invitation of a foreign church. But it is essentially the sort of work that Christ did and the field is by no means crowded. It simply waits for men and women who are big enough to do the humble, inconspicuous, but Christlike service of going into the villages to live and teach Christ. And it waits for a church with the spirit of sacrificial giving to send them.

There is no use in our talking of turning tasks like this over to the native churches at present. In some places and areas it can be done; but in most fields the young churches have all they can do just now. The question is whether we are willing to leave them to work out their destiny and to accept for ourselves the humble task of witnessing for Christ in these places. We must get over the idea that the missionary should always hold executive or administrative positions or that he should teach in a college; that the humble work of preaching and teaching in the villages should be done by native helpers. Of course, there are many places where the greatest need is for administrators and for teachers to train those who will be leaders of tomorrow. When this is true the missionary should be kept in the place where he can render the largest service. But when we glance over the unoccupied fields we will see that there is also a need for men and women who will go out into the humble and inconspicuous places to live and teach Christ.

UNOCCUPIED FIELDS (GEOGRAPHICAL)[3]

"One looks out over the generation of which we are a part," writes Dr. Robert E. Speer, "and there are probably more people in the world today who do not know of Christ than there were when the modern missionary enterprise began. There are great areas of the earth as untouched and uninfluenced today as when William Carey first went down into that mine in India . . . great populated regions, hundreds and hundreds of square miles, where no Christian messenger has ever gone, with thousands of villages where the Christian message has never been spoken."[4]

In the interior of South America there is a vast region equalling four-fifths of the area of the continent and totalling about six million square miles in which there are wide ranges untouched vitally, if at all, by Christian agencies. In individual Latin-American countries, our foreign missionary task is still scarcely begun. In Colombia, perhaps the most backward of the South American countries, there is an average of one ordained Protestant minister to every million of her population. Down in Peru is a stretch of country larger than our thirteen original colonies in which there is not one Protestant Evangelical worker of any kind. In all Bolivia there are not two hundred Protestant Evangelical church members today. We are only beginning to work among the fifteen million Indians of the Latin-American countries. There are more ordained Protestant clergymen in the state of

[3] Facts quoted in this section are used by permission of *The Student Volunteer Bulletin.*

[4] "Unoccupied Areas—Geographical and Otherwise," Milton Stauffer, *Student Volunteer Bulletin,* April, 1927.

Iowa than in all South America, Central America, and Mexico combined.

The Moslem areas are practically untouched. Dr. Speer tells of traveling through Persia where for six hundred miles there was not a missionary or preacher, native or foreign, in the whole region. Some of the mission stations in China have a population to evangelize equal to the population of California, Indiana, and Michigan. In India there are single missionaries who have districts of three-quarters of a million people and five hundred villages. There are in India, according to Bishop Azariah, one hundred million people who are not even within the sound of the gospel. The China Survey reveals the fact that there are three hundred and thirty-three countries in China with a population of over thirty-eight million people without a single evangelistic center or a single Christian. Dr. C. Y. Cheng, Secretary of the National Christian Council in China, said several years ago, that in his judgement there were more than one hundred million Chinese who had never even heard the name of Christ and almost three times that number who are still without intelligent and adequate knowledge of him.[5]

Japan is among the most advanced of the countries to which missionaries are sent. Yet so rapid has been the growth and expansion of Japan that there are more people unevangelized within her enlarged borders today than there were when Christian missions began their work. While the larger denominations of the Christian church in Japan are self-supporting and self-propagating, they are by no means equal to the task of reaching the millions of

[5] "Unoccupied Areas—Geographical and Otherwise," Milton Stauffer, *Student Volunteer Bulletin*, April, 1927.

unevangelized within the empire. The Japanese church is still immersed in the task of working out its own life. It is in its birthpangs, bringing forth an organized life that shall be native to the soil, a life that will interrelate itself in a natural and normal way with the nation's needs, its psychology, and its genius. It lacks the surplus energy, the extra initiative, and the large resources necessary to undertake the huge pioneer tasks that yet remain.

The rural section of Japan has been scarcely touched. It is estimated that there are forty million people in the country in Japan who are practically unreached by the gospel.

Africa still constitutes a vast unoccupied field. "Scattered over a territory of immense area, without counting the desert stretches of the Sahara, there are to be found some fifty million people—almost one-third of the continent—not only unreached but without any existing agency having their evangelization in contemplation, as far as actual projected plans and hopes are concerned." Many regions are from three to five hundred miles from any foreign missionary. One might even find a location as far as a thousand miles from the nearest station.

One doctor who has gone out to Africa writes of the vast stretches of unoccupied territory and he says, "I hope to open a hospital here—a small one—in which case I will be the only doctor for a stretch of 1,100 miles in any direction." [6]

"In India today three villages out of every four are without a school house and there are about thirty million children growing up without any instruction. The un-

[6] "Where Christ is Not Known," Milton Stauffer, *Student Volunteer Bulletin,* May, 1927.

touchables constitute one-sixth of the whole population, or about sixty million people. The rate of illiteracy is from eighty to eighty-five per cent." [7]

There is no escaping the fact that there are still millions of people in the world who have no adequate knowledge of the gospel of Jesus Christ, millions who have no chance whatever for health, for education, for sufficient food, or for these things which go to make up a free, full life. It is no time to talk of the missionary task's being at an end.

TO KEEP THE RECORD STRAIGHT

We must keep the record straight. We must remember that we are in a complex world dealing with complex conditions. We must remember that there is both good and bad in the picture, and we must make our approach accordingly. We must remember that there are cities in South America, like Rio de Janeiro and Buenos Aires, with their people of wealth who look to Paris for their styles and who send their sons and daughters to Europe for an education, where it is customary for the educated to speak at least three languages; but the poverty of the masses is unbelievable, eighty per cent of the people are illiterate and the rate of illegitimacy sometimes runs as high as fifty per cent.

It is true that in India and China there are still millions of people who are illiterate, ignorant, and pagan. There is still a caste system in India, still millions of outcastes and untouchables who live scarcely better than animals. There is still worship and superstition. There are still millions who go to bed hungry every night, who have

[7] "The Unfinished Task of Foreign Missions," Speer, p. 74. Fleming H. Revell.

never known and probably never will know what it means to be adequately fed. There are still child widows and a thousand other evils awaiting an enlightened social conscience. But China has produced her Christian leaders of the first rank. India has given us a Ghandi and a Tagore. And America still has her lynchings, her world record for crime, her government corruption, her slums, her child labor, and her pride of race, her national superiority complex, and countless other sins. It is a world task. Let us see it clearly and see it whole. We cannot go in superiority—other countries hold too much of good. We cannot go in condescension—our own sins are too plain. We cannot fail to go because all the world needs, and waits for, the abundant life that only Christ can give.

CHAPTER IV

A MISSIONARY MOTIVE FOR THIS GENERATION

God give us sense, God-sense of Life's new needs,
And souls aflame with new born chivalries—
To cope with these black growths that foul the ways—
To cleanse our poisoned founts with God-born energies!
—JOHN OXENHAM.[1]

HAVE WE ANYTHING WORTH SHARING?

IN the light of the present situation what motive is to guide us? Can we proceed with our missionary endeavor in such a way and from such a motive that it will be acceptable to those to whom we go and in harmony with the spirit and purpose of Christ? Is there something impelling about it all, or are we simply proselyting from denominational zeal and ecclesiastical pride? Have we anything worth exporting, anything so supremely precious that at any cost it must be shared? Unless we have, there is no use in talking of restoring the missionary passion. We might as well call the bluff, close up shop, and be honest with ourselves, thus saving at least some shreds of self-respect.

After all is said, it is not a new missionary motive that we need. Fundamentally, and in the hearts of true Christians, the missionary motive has never changed, though it has had shifting accents and varying emphases. What we need now is not a new motive but a new reality and a

[1] "A New Earth" from "The Vision Splendid," by John Oxenham. Doubleday, Doran and Co. New York.

deepened conviction about the old one; a clearing away of shams and non-essentials and the lesser motives that have clustered about it and obscured it.

In the hearts of real Christians down through the years the real missionary motive has grown out of a deep and vital experience of Christ in their own lives, and a consuming desire to share that experience with others.

That the heart of this motive should sometimes have been obscured, that the emphasis should have shifted and changed with the changing times and modes of thought is natural and perhaps inevitable. In the days when the church everywhere placed great emphasis on future punishment it was natural that an emphasis should be placed on "saving the heathen from hell." As we shifted from that emphasis in religion in general, the missionary emphasis naturally shifted with it. When the "social gospel" was hailed as a new thing, naturally the social conditions of people in other lands attracted our attention, and we placed the emphasis on lifting the standards of living and creating a better environment. As pioneer hardships diminished and comforts, conveniences, and easier living became the rule in our own country, the poverty, ignorance, neglect, and suffering of others became to us more apparent and more intolerable.

Perhaps more truly than it is comfortable to think of, the missionary emphasis of recent years has been representative of our general religious life. We have stopped thinking much about heaven and hell, and therefore the future state of the "heathen" has lost interest for us. We have now had the comforts and conveniences of sanitation and health and easy conditions of life to the point of lux-

ury so long that we have forgotten the meaning of bitter poverty and hardships and low standards of living. Our church life is comfortable, conventional, and respectable. We have fine churches; we pay our pastors comfortable salaries, for the most part; we employ paid workers, or wish we could; we complain about the frightful cost of living, yet continue to buy radios and automobiles and theatre tickets; we make no real sacrifices. We continue to give to missions more or less perfunctorily as a matter of denominational pride and in order to ease our consciences, feeling that we "ought to do something for missions." As a result, we are spending more than ever before on magnificent church buildings, paid workers, pastors' salaries, and equipment, while in every denomination the missionary giving has dropped and dropped again till retrenchments are everywhere the order of the day.

We might as well face the facts. Most of us have lost our missionary passion because we have nothing worth sharing. We are too comfortable, too ambitious, too enamoured of worldly success, of comfort, of pleasure. Our lives are soft and easy on one side; rushed, harried, hurried on the other. There is nothing we care enough about to die for, or which challenges us to live heroically. If proof is needed we can get it from the other side of the picture. Why is it there is so much criticism of missions and missionaries on the part of the non-Christian world? With one voice they say they have no fault to find with Jesus Christ. Have we the courage to face the truth and look at ourselves through their eyes? They read the gospels only to look at us in amazement and say, "Why you don't live like that!" We don't. We are comfortable and respectable and conventional, and the religion

of Jesus Christ was never that. It was sacrificial and radical and upsetting. We have, unconsciously of course, adulterated and watered down the religion of Jesus until we have what the East has called a mild form of Christianity. And a mild form of Christianity was never worth exporting. So we have added the conventional paraphernalia that goes with it—our creeds and customs, our forms of church government, our civilization. And most of it will not bear transplanting.

Let us keep the record straight. It is not the missionary who is responsible for this condition but the church at home. The missionary is the product of the home church, yet the missionary has seen more clearly than the rest of us, and it is the missionary who by his sacrificial and sincere life has saved the situation.

But what of us? It is we who must find our way back to the heart of the religion of Jesus; we who must cast off this mild form of Christianity and begin to take Jesus seriously. We have lost the missionary passion because there is nothing supremely precious in our lives to be passionate about. We must rediscover Jesus and his way of life. We must take him and his teachings seriously, cost what it may. We must literally be his followers. And following Christ is a progressive, not a static affair. Following him implies walking as he walked, caring for the things he cared about, accepting as our own his scale of values.

When we go back to Jesus we find that to him the one supremely precious thing in the universe was human personality. "I am come," he said, "that they might have life and have it more abundantly." And his *they* included all men. Trite as it sounds to say it, it is hard for most of

us really to believe that all human personality is as important as we ourselves are. Whatever we may admit in theory we have a hard time really believing that it is as important in the sight of God that a Hindu, an African, a Chinese, or a Turk shall have the abundant life as it is that it shall be our portion. Yet if Jesus made any distinction at all it was in favor of the poor, the despised, the down-trodden, and the neglected. If there is any doubt in our minds that he counted personality of major importance we have only to look at the way he spent his time, those to whom he gave his attention. To him nothing was of any value except as it served the highest ends of personality. Nothing was right that degraded or hindered the highest good of personality. And his goal for all personality was the abundant life, the richest, the fullest life possible for every one. It is this purpose of Jesus rather than anything he said that gives us our missionary motive. What constitutes this abundant life in him? Stanley Jones has summed it up as, "an adequate goal for character; a free full life; God."[2] Can we find any higher good than that? Is it not what we ourselves desire in our highest moments? Then is it not what we should seek to share with all the world?

How can such a motive be optional? How can it be other than the supreme purpose of the individual Christian and of the church to make the achievement of Christlike character, a free full life, and God, possible to all men everywhere? How can we follow Christ without caring for the things he cared about? How can we be his disciples without sharing his purpose? If human personality

[2] "The Christ of the Indian Road," E. Stanley Jones, copyright, 1925 by The Abingdon Press.

was supremely precious to him, it must be so to his followers. If he wanted the abundant life possible for all men, then we must share his purpose of making it so. How much of our individual and group life is a denial of all that Jesus stood for? If human personality is supremely precious, then all things must be made to serve it. But instead, we sacrifice personality to *things,* to money, to property, to systems. Child labor, long hours, inadequate wages, industrial hazards exist because profits are counted of more importance than personality, particularly if that personality is housed in bodies of a different color or a different nationality from our own. War and race hatred exist because we do not see human personality as Jesus saw it. And our false standards of life prevail because we count worldly success, ambition, fame, power, and ease more important than the achievement of Christlike character, or the knowledge and experience of God.

If our missionary motive is to take on reality and purpose it must begin with a deepened religious experience in our own hearts, a clearer conception of the meaning of discipleship, and a new realization of the things that really matter. So long as our own lives are cluttered and filled with non-essentials, so long as our own hearts hold no supremely precious experience, so long as the realization and knowledge of God is not treasured above all else, so long as the achievement of Christlike character is not the goal of our lives, we have nothing to share and any missionary effort is tainted with sham and unreality. We will continue doing the things so unacceptable to those in other lands, propagating our forms and ceremonies, our customs and ways of doing things instead of sharing the supremely precious gift of Jesus Christ. But when we get

our own values straight, when we strip ourselves of the shams and shackles of prejudice, when we discard our superiority complexes, and humbly seek to share Christ's purpose, then our missionary passion returns clear cut and free from the non-essentials that have dulled and blunted and obscured. Then we realize afresh that truly Jesus himself is the good news and if we lift him up unencumbered by our own man made requirements of salvation, he will indeed draw all men to himself.

A SIMPLE MOTIVE BUT A COMPLEX TASK

But while it sounds simple to talk of carrying Christ unencumbered by the customs and even the creeds of the Western church, it is by no means an easy thing to do. And of course, the experience of the West, her achievements, and her knowledge should be put at the disposal of others. There are many groups and races to which we go whose whole group life is so saturated with immoral ideas and with unwholesome customs that nothing short of a transformation of all of life will make the achievement of Christlike character possible.

In times past most of the things that hindered the progress of making Christ known lay in personal or group customs. We talked of the darksome prison house of sin and it was very true. The African was (and still largely is) bound by habits and customs both personal and tribal that held him in very real bondage. He was bound by fear, by his belief in evil spirits and witchcraft, by idol worship, by his habits of immorality, by his tendency to polygamy, and by a thousand other customs and habits. But the breaking of these chains was a matter in his own hands and when enough individuals began to break away,

it became easier to build up a community or tribal conscience on the matter, and men turned to the Christian message with fewer and fewer handicaps.

It was a slow process and there had to be much teaching and patient education on the part of the missionary. In many lands there was no written language at all and the missionary was obliged to make an alphabet and work out a written language, translate and print his Bibles and his school books. He had to teach his converts to read and keep them on a period of probation while they learned of the Christian way of life. They had no background of Christian teaching, no community ideas built on Christian standards. Public sentiment, practice, and opinion were all against the Christian way of life rather than for it. The most elemental standards of decency and right could not be taken for granted. Thus in the midst of difficulties of this type the Christian community was slowly built up. The hospital and the school and often the industrial plant and the classes in agriculture or carpentering became a necessary part of it. These were the conditions and these were the methods necessary in making possible the abundant life and the achievement of Christian character for primitive peoples. There are still large sections of the world where these methods must be followed for a long time to come. Geographical expansion and the building of the Christian community from the ground up must continue in many places.

NEW CONDITIONS

But we are face to face with a new set of conditions some of which have not existed before and of some of which we simply have not been aware. We are face to

face with a new national consciousness in almost every land and a leadership group of thoughtful people. And we are face to face with the realization that these groups are being influenced powerfully by the whole impact of the so-called Christian nations. Missionary effort has always been handicapped by commercial representatives of the West. But now the impact of the West upon other countries has become so powerful and shows itself in so many ways that there is serious question as to whether the total impact may not have been of more hurt than good. This does not in the least reflect on missionaries or missionary methods as such. But it does throw a tremendous question back at the church at home in that we have allowed such a condition to become possible. We have given our loose change to the support of the missionary enterprise and have sent the missionary out to give his life, but we have scarcely considered the fact that where we were sending one missionary, commercial concerns were sending countless representatives.

We have not realized that we were building up no background of moral support for the missionaries we sent out, that our official relationships with other countries were of powerful influence. These things have not reinforced the missionary; rather they have handicapped and crippled him and robbed him of his usefulness. The missionary for the most part has done his job passing praise. Mission boards have had their hands full with the problem of supporting him and taking care of the work on the field. The church at home has largely sat by thinking it had done its job. We saw in a previous chapter some of the non-Christian elements in our own national life that not only keep our own country from being Christian, but which

hinder, if they do not make impossible, a Christian influence on other lands. In another place we have spoken of the Japanese exclusion act as an indication of race prejudice on the part of a so-called Christian country. Missionaries in Japan tell us that if the Christian people of America could secure a change in the section of our immigration law discriminating against Orientals, it would be worth more than sending a hundred new missionaries.

A missionary to Brazil says that our intervention in Nicaragua has put a handicap on missions in all Latin-American countries that we will not be able to overcome in ten years. Until our impacts on other countries are Christianized, we are discounting the work of every missionary we send out and practically annulling the work we mean to do. And the Christianizing of these impacts is not the job of the missionary. It is the task of the church at home. It is just as much a field of missionary effort as the darkest spot in Africa!

Our commercial impacts must be Christianized. The Chinese are not likely to forget that opium was forced upon them at the point of the gun of a Christian nation. Nor are they likely to forget that it was because of the death of two missionaries that certain unequal treaties were forced upon them. Nor will they overlook the fact that in the foreign concessions which are owned by Christian nations and used by our own people, the Chinese people are deprived of rights and common justice and courtesy in their own land. A missionary who has been in China for twenty-five years tells us that for many years the public gardens in Shanghai had this notice at its entrance, "Dogs and Chinese not permitted to enter." [3]

[3] Rev. C. A. Bowen, *Nashville Advocate,* February 25, 1927.

Not even the emperor of China, viceroy, or governor of any province could have entered that garden except by some special grace or permission from the foreign authority of that city.

In certain parts of South Africa the natives from whom the land has been taken are not allowed to walk on the sidewalks, but must walk in the street with the vehicles and the cattle.

There is a new national consciousness in lands everywhere. Part of it grew out of the war, and the doctrine of the self-determination of peoples. But wherever it came from there is a demand of peoples to govern themselves. It is a demand that we ourselves once made. For independent and so-called Christian nations to ignore or seek to crush this spirit in others will close the doors of whole peoples to the message that the missionaries from these countries would bring. We find it in India, impatient of British rule; we find it among Filipinos who feel they have a right to make their own mistakes instead of having another nation make the mistakes for them; we find it in the restless peoples of Egypt and Irak, of Mesopotamia and Persia. Everywhere these groups are demanding the right to govern themselves and to be freed from other nations who exploit their natural resources while claiming to "rule them for their good."

Along with this national consciousness we find everywhere a new racial consciousness. There has grown up a pride of race and a new sense of racial capacity. The war brought about new ideas of freedom and self-determination. People everywhere are rebelling against attitudes of superiority. And there is a new appreciation of Eastern cultures that is closely touched with a scorn of things

Western. The people of other lands are demanding that their own cultures be respected and their children taught to appreciate it rather than to slavishly imitate things of the West. There is new ambition, new hope, and increased self-respect. Kipling's "silent sullen peoples" are no longer silent and sullen. They are vocal and rebellious. The hermit nation has come out into the world; the dark continent is stirring; the sleeping giant of China is very much awake but as much a giant as ever with four times the population of the United States.

Then there is a new religious consciousness. We are coming to see that other peoples were not living up to the best in their own faiths just as large numbers of Christians have never lived up to the best in the teachings of Jesus. But as we have come in touch with the leaders of other national and racial groups and have seen their faiths at their best, we have found that these leaders rightfully demand of us a new attitude toward their religions. We have overlooked the saintly character that some of these religions have produced. For the most part we have known nothing about their teachings or their sacred writings and we have condemned them wholesale. We now see that religion is never an evil thing but almost always represents the highest aspiration of the group toward spiritual things. If we would not close the doors of other peoples to the Christian message we must approach them and their religion intelligently, sympathetically, and respectfully.

A CHANGE IN APPROACH

In the light of the conditions which we have seen, it becomes evident that there must be a change in our approach to other peoples, and in our presentation of missions at

home. There are those who can remember when one of the appeals for missions was on the basis of the heathen dropping into hell. The Christian mind revolted against such travesty and the motive shifted to one of relieving the tremendous need and burden of a heathen world. It was not an unworthy motive and still plays a part, and a rightful one, in our world today. Emphasis was placed on the terrible poverty and suffering of non-Christian peoples, the fear, the combination of unjust social conditions, the degraded position of women, the lack of regard for human life, the cheapness of childhood. Perhaps it was only natural that in seeking to remedy these conditions there should be over-emphasis on the social service side. Many of these conditions were next to impossible of remedy unless the standard of living were changed and the people found gainful occupations. It was only natural, too, that the missionary should turn to the customs of his own civilization in his effort to find a remedy for these conditions. He was helped along by the tremendous popularity of everything Western. The people were eager to wear Western clothes, to follow Western customs, and to use Western products.

It has not been long since we were writing of the accomplishments of missions in terms of the introduction of sewing machines, soap, and typewriters. We would not minimize the importance of these things. It was next to impossible to produce Christian character without a change in the environment and often this change could be brought about only by the introduction of new standards, customs, and products. These things were a necessary part of the carrying of the gospel. It was a part of the process of making possible an abundant life for people. There is no

question of the tremendous Christian service rendered by countless missionaries in their introduction of improved methods of education, of sanitation, and of agriculture. All this has been an essential part of the presentation of a gospel of the abundant life. But too often there has been an overzealous emphasis on Christian civilization which almost invariably meant Western civilization. Bath tubs and tooth brushes were considered a necessary adjunct to the gospel. Now both bath tubs and tooth brushes have their value, but there is, of course, no particular reason why the Indian should give up his habit of plucking each morning a fresh tooth brush from a nearby bush, instead of using the same manufactured brush day after day and leaving it exposed to the dust, as Westerners do. Nor is there any reason why one should use a Western bath tub when he considers it much more sanitary to pour water over the body, as in that way the same water does not touch the body twice.

We must recognize the value in other religions and in other cultures. Those races and nations who have a cultural heritage that is older, and in many ways superior, to ours should be trusted to permeate that culture with the spirit and teachings of Christ rather than for us to seek to supplant that culture with our own. Even among primitive people where there is no civilization we must seek to change group customs only when they are contrary to the spirit of Christ and where they block or hinder the achievement of Christ-like character.

If we are wise and if we are Christlike we will go to learn as well as to teach. We will welcome the criticism of other races and other groups. We will not be resentful, asking why it is if we have spent all this money and

sent all these missionaries to people they can't appreciate it instead of criticising us for it. It will be easy to talk like that but there will be none of the spirit of Christ in it. We need to remember that we are only passing on what other races and other nations once passed on to us. We have too long looked on the world as "our oyster," and the Christian religion as our peculiar and God-given possession which we were very charitably and benevolently giving to a poor benighted people. The time has come when we must in humility recognize that this was once given us by the East.

THE SUPREMACY OF CHRIST

At this point some one is sure to ask: If there is so much good in the non-Christian religions, and since the West has so much to do at home, why are their own religions not good enough for them? Why are they not getting along all right as they are? One man has answered wisely and truly that no man anywhere is getting along all right without Jesus Christ. Neither is any group or country or social order getting along all right without Jesus Christ. And none of them ever will or can do so. Christ being life is a necessity to life.

The ethnic faiths do have their values and by all means these values should be preserved. Truth wherever found is precious and should be treasured. But we cannot escape the fact that it will take a Christ to save a world. It is true that there are many things in the teaching of Buddhism, Mohammedanism, and Confucianism that closely resemble the teachings of Christ. It is true that if the people of India and China and Japan had lived up to the teachings in their own religions, life and character there

would be vastly different, just as it is true that if we lived up to the teachings of Jesus, life here would be vastly different. Here and there these faiths have produced characters of singular beauty and truth. But it has been left to Christianity to show that all personality is supremely precious. It has been left to the Christian religion to make the end of religion the achievement of character, that comes only when a human personality is in complete harmony with a God of righteousness, justice and truth. It is the Christian religion that stresses the moral and ethical element which feels a responsibility for the character of the individual and the social order. It is the religion of Jesus Christ that points the way to a source of power that enables a weak and stumbling person to find strength and courage to live a new life.

While in lands dominated by other faiths there is the occasional holy man, who is truly holy, the occasional teacher whose ideals are high and who gives an ethical content to religion, for the most part these leaders have drawn apart with no particular sense of responsibility for the abundant life of the masses about them. As a result, it is invariably true that in all such lands, there is a high rate of ignorance and illiteracy, the position of women is almost always low, childhood is seldom protected, human life is cheap, and there is little or no sense of social responsibility.

Imperfectly as we have understood the religion of Jesus, and faultily as we have practiced it, in spite of all the failure and unchristian elements in the West that have been pointed out, we must recognize the tremendous contribution of the religion of Jesus Christ to the life of the West and the tremendous influence which contact with a

nation that can at best be called only partially Christianized has had in its touch with other lands. When the influence of the Christian religion touches a land, polygamy disappears, women and children take on new value, all of living becomes elevated.

With all the worth in other religions the civilizations which have grown up along with them show that humanitarianism has never played a large part until Christianity has pressed upon the consciences of the people its exalted estimate of the individual worth of human life.

The only hope of the world today is in the religion of Jesus Christ. If the religion of Jesus Christ cannot solve the problems of the day, if it is not equal to the task of abolishing war, creating racial brotherhood, humanizing industry, purifying home life, and Christianizing international affairs, then the world is without hope. "The question is not whether the world will have Christianity or Buddhism, or Mohammedanism or Judaism. The question is will the world have Christianity. If Christianity cannot meet the demands which the world now makes upon it, there is no thought that one or the other of the existing religions will be tried. In recent years very much sympathetic study has been given to a comparison of religions. . . . The holding of all faiths have been laid upon the table and their most faithful and capable defenders have been called upon to defend them. In the light of full knowledge and by the aid of the best intelligence the religions of the earth have been estimated. These studies have broadened the conception of the real content of all religions, but they have not lessened the sense of the extraordinary value, superiority, and inclusiveness of Christianity. There is not much expectation that some

new religion will appear. The testing now for a religion for the human race is upon Christianity. Beyond that there is only darkness." [4]

Stanley Jones tells of asking an earnest Hindu what he thought of Christ. The Hindu thoughtfully answered, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field." [5]

In another meeting in India Mr. Jones spoke of the sixty million outcastes and asked how they were to be lifted. It was a thoughtful Hindu who rose and said: "It will take a Christ to lift them." If this be true how carefully we should strive to see that Christianity means truly the religion of Jesus Christ. How we should welcome any light on the teachings of Jesus that other groups with fresher eyes may see. How earnestly we should listen to any criticism of the way we have misrepresented it. "There is no one else who is seriously bidding for the heart of the world except Jesus Christ." "It will take a Christ to lift them." Both statements made, not by Christians but by Hindus. But they are our answer and our hope.

[4] "Making the World Christian," John M. Moore, pp. 21, 22. Doubleday, Doran and Co. New York.

[5] "Christ of the Indian Road," E. Stanley Jones, copyright, 1925. Used by permission of The Abingdon Press.

PART II

CHAPTER V

THE AIM OF MISSIONARY EDUCATION

> Not of our own might can we hope to rise
> Above the ruts and failures of the past
> But, with His help who did the first earth build,
> With hearts courageous we may fairer build this last.
> —JOHN OXENHAM.[1]

"CHESHIRE PUSS," began Alice, "would you please tell me which way I ought to walk from here?"

"That depends a good deal on where you want to get to," said the cat.

Our program of missionary education in the local church depends entirely on where we want to get to. If we are seeking sympathy or perhaps pity which will bring in funds it is fairly easy. If we are concerned with "activities," that is, in having a given number of missionary meetings and so many mission study classes, or in raising the amount of money which is required by a denominational standard that goal may be reached. There is plenty of material available. But if our aim is real missionary education, based on the truth, we shall have to walk a different way; and it is a steep and difficult path, though infinitely worthwhile.

It has been said that the *how* of missionary education has overwhelmed the *why*. This, of course, is the danger that always lies in wait for us. We get so busy devising means to keep the wheels going round that we quite forget what it is that this particular machine is supposed to produce and why.

[1] "A New Earth" from "The Vision Splendid" by John Oxenham. Doubleday, Doran and Co. New York.

In the fullest sense of either term Christian religious education and missionary education are the same. In present practice, rarely have either reached that stage of completion. We find much religious education which does not take into account the individual's full place in a Christian social order. And we find much missionary education that is isolated, abstract, "long distance," and some which is built on wrong motives. Before either can assume its rightful place they must be brought together and made to function as one. Before this unity can come about there must be years of patient effort on the part of the leaders in both fields. The religious education program must be permeated with the missionary idea. The missionary program must be more and more related to life and to everyday experiences.

We have not yet gotten rid of our out-of-date religious ideas. Too many persons still think of "getting religion" somewhere around an age of accountability when the whole nature, character, and life of an individual undergoes a complete change and he is a full-fledged Christian. We do not question for a moment the fact that marvelous transformations of character do take place, in which the whole of life is set in new channels. But we cannot escape the fact that the Christian life is not only a way of living but a way of living together, and that to Christianize one's relationship requires an educational process involving time and patience, and a lifetime in which fully to achieve it.

We have further clung to the idea of religion's being something apart from life. Particularly have we looked on missions as something apart from everyday life, and something which is for the most part an optional matter.

These ideas account for the fact that we often see persons who show the deepest interest in the strictly religious life of the community, whose personal lives are above reproach, yet they have no interest in social conditions about them and no concern for people in other lands. These ideas may account also for those persons who are ardent missionary advocates when it comes to Africa or China, but are utterly unchristian in their attitudes and relationships where Negroes or Chinese in their own communities are concerned.

The advocates of a "personal" gospel were concerned with keeping open the channel between ourselves and God. Those who preached a "social" gospel were concerned with keeping open the channel between ourselves and our neighbor. Neither process is sufficient. We must keep both channels open and connect them. It is not enough to receive from God, we must share what we receive. "The essential thing in Christianity is to be, not a terminal, but a way-station for the goodness of God, to let him work through us in carrying out his purpose for the world. This will demand three things on our part. First, we must share God's spirit of sympathy and desire to help. Second, we must share His intelligent purpose of righteousness for the world which we call the Kingdom of God. Third, this sympathy and purpose must not be limited in its range, but must take in every nation and class, near and far." [2]

Our goal is something far more significant than arousing interest in missions, or spreading information about

[2] "What is Missionary Education?" T. H. P. Sailer, *International Journal of Religious Education*, February, 1928. Copyright by the International Council of Religious Education. Used by permission.

missions, or securing financial support. These things will be a part of our task, of course, but they do not go to the heart of the matter.

MISSIONARY EDUCATION DEFINED

The aim of real missionary education is nothing more nor less than the aim of producing real Christians—those who have a conscious fellowship with Christ and who actively share his purpose for the world. This is simply carrying religious education to its logical conclusion.

If we recognize the purpose of Christ as that of making possible the abundant life for all persons everywhere, the sharing of that purpose becomes our missionary motive. Then our ideal for every Christian is that he shall not only have a conscious fellowship with Christ but that he may be inspired and trained to effectively share life with others, not only within his own group and community but with his brothers and sisters of other races and other lands. He is not wholly Christian until he is Christian in all his relationships. And all relationships have not become Christian until he recognizes and actively accepts the fact that

> "In Christ there is no East nor West
> In Him no South nor North
> But one great fellowship of love
> Throughout the whole wide earth."

Diffendorfer gives as a definition of missionary education that it is "the Christianization of all our social contacts." [3]

Loveland paraphrases this in the following words: "Mis-

[3] "Missionary Education in Home and School," Diffendorfer. The Abingdon Press.

sionary education aims to make certain that all relations of man with his brother, whether here or there, direct or indirect, shall be relations of mutual helpfulness and service." [4]

Missionary education according to Sailer "helps people to realize their normal Christian development. It begins with the youngest age groups and teaches God's love for us while it trains us in sympathy and service for one another. At every stage of growth the best human impulses are enlarged by letting flow into them and through them the great good will of Christ.

"Next it tries to make people understand and desire the sort of world God wants this to be: first, a world where natural resources are not only developed, but justly distributed, where each serves according to his ability and receives according to his need; second, a world where social institutions provide nurture for the young, and fellowship and co-operation for all; third, a world where truth and beauty are placed at the disposal of the common good; fourth, a world, where higher spiritual values direct and interpret all of life.

. . . . . .

"Finally, missionary education stands for world brotherhood, understanding and fellowship between every nation and race and class. It realizes the weakness of the ordinary imagination and the deadening effect of self-interest on human relations. It therefore undertakes to begin early to counteract the prejudices which make us provincial and selfish." [5]

[4] "Training World Christians," Loveland. The Abingdon Press.
[5] "What is Missionary Education?" T. H. P. Sailer, *International Journal of Religious Education,* February, 1928. Copyright

We can readily see that if these definitions of missionary education hold good we are simply defining something which ought to be a part of real religious education. Why cannot we assume that it is a part of religious education? Why, if missionary education should be a part of religious education, can we not leave it to the field of religious education and cease to approach it as a separate problem?

MISSIONS AND RELIGIOUS EDUCATION

We cannot cease to approach missionary education as a separate problem because the majority of persons who are responsible for the religious education program of the local church have not yet recognized missionary education as an integral part of religious education. The reason for this is not difficult to find. The missionary enterprise has never been looked upon as the main business of the church. It has always been looked upon as an optional matter, a side issue in which one might or might not choose to be interested. The church has never really caught the vision of her mission in the world. We have too largely missed the essential point that being a Christian implies following Christ, that is, really sharing his purpose. We have made it an individual matter. The church has been concerned with caring for her own, somehow overlooking the fact that the fullest development of her own demanded that their lives bear fruit, and that they fulfill the purpose of their Lord and Master by seeking to bring about his Kingdom of love and righteousness throughout the earth. The church has too often played the part of the man who built a candy factory in which he employed all his and his

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wife's relatives. When asked how his factory was doing, he said it was fine—making the best candy possible. When asked how the profits were he admitted that there had been no profits. It took all the candy to feed the family. There wasn't any left to distribute to others.

Never has the church been more prone to forget her mission than at the present time. Everywhere we see elaborate buildings going up, new equipment being installed, trained staffs employed. All this is well and good, but to what purpose? If it is simply feeding the family, and that food is not being translated into spiritual energy which goes out to serve the world, of what value is it?

Religious education has naturally shared the limitations of the church's vision of her mission. It developed without being permeated with the missionary idea. On the other hand, those who were concerned with missions took too narrow a view of the missionary enterprise. It was thought of largely in terms of a long-distance affair of sending missionaries to far away peoples. Perhaps this was a natural result of distance, and slow and perilous means of communication. The missionary-minded folks were few and the tendency was to form separate organizations for those interested in missions. Thus the idea that the missionary enterprise was an optional matter grew. Later missionary leaders realized that all the church must be reached with the missionary message, and the effort was made to get it into the program of religious education. But still it was considered as something rather separate and apart, and thus was superimposed upon an already existing program. It was something which we must bring in wherever we could. Hence we had "five missionary minutes," often grudgingly accorded the mis-

sionary leader, special efforts at missionary meetings, and even addenda to the Sunday school lesson which we carefully labelled "missionary application of the lesson." Often it took some stretching to make the point apply, usually the effort was quite obvious. Almost always it was an effort to arouse interest in particular services, gifts, and activities which were labelled missionary. Perhaps this was the best that could be done under the circumstances but it tended to increase rather than minimize the idea that missions was something separate and apart from religious education and even from life itself, and that it was wholly an optional matter, rather than an essential interest of Christians.

Putting missionary education into its rightful place will not be an easy talk. Fortunately progressive leaders in the religious education group are recognizing that religious education is not complete without missionary education. And missionary leaders are recognizing that missions is a much broader subject than they had realized and that it must be, not something separate and optional, but a part of life itself.

Missionary leaders in the local church will see that their task is not something apart from religious education but that it is the permeation and extension of the purpose and program of religious education. Of course there will always need to be definite missionary study and instruction, particularly as it relates to unfamiliar groups or races or conditions of life. There will need to be specifically missionary literature, but this will come to be a part of the process of religious education rather than something added or superimposed. And as religious education becomes more and more permeated with the missionary idea there

will be less and less need of specific missionary teaching as such.

The missionary leader of the local church must therefore base his motives and aims somewhat on the existing conditions, always working wherever possible through existing agencies rather than creating separate missionary organizations. His aim will always be the permeating and extending of religious education until it includes and covers the aims of missionary education. He must always guard against fostering and encouraging the idea that missions is something separate and apart and therefore an optional matter. Religious education leaders with a missionary vision will have to guard against the narrow interpretation of missionary enthusiasts who lack the background and training for an educational approach.

MAKING RELIGIOUS EDUCATION MISSIONARY

If we are to make missionary education an integral part of religious education we must look at the means through which religious education seeks to become effective. We take it for granted that religious education either presupposes a conscious knowledge and fellowship with Christ on the part of youth or that it seeks that experience as a part of its goal. In his book "How to Teach Religion," Professor George H. Betts sums up the aim of religious education as follows:

> Fruitful knowledge; knowledge of religious truths that can be set to work in the daily life . . . now and in the years that lie ahead.
>
> Right attitudes; the religious warmth, responsiveness, interests, ideals, loyalties, and enthusiasms which lead to action and to a true sense of what is most worthwhile.

Skill in living; the power and will to use the religious knowledge and enthusiasms supplied by education in shaping the acts and conduct of daily life.

It is the task of the missionary leader to see that this knowledge includes those elements which enable the individual to know the meaning of Christ's purpose for the world and those conditions which hinder or block that purpose; that the attitudes shall be those of brotherhood and co-operation, and that skill in living shall include those relationships, both personal and group, which affect those of other classes, races, and nationalities.

Much of our missionary education has fallen down completely in the realm of knowledge. All too often missionary knowledge has consisted in a lot of information about how queer other people are, the terrible conditions in other lands, the horrors of heathenism, or of customs and practices in other countries. Often this was followed by a glowing account of missionary achievements, and detailed accounts of the schools and hospitals of that particular denomination. The resultant attitude was naturally one of pity. Interest was self-conscious and likely, even though unconsciously, to be superior, condescending, or patronizing. How could it be otherwise when the information given tended to emphasize how different and inferior other folks were. Attitudes are largely dependent on knowledge and if we are faced with the task of creating right attitudes on the part of those who are indifferent, we are also faced with the fact that many who are genuinely interested have objectionable and hurtful attitudes because of the simple fact that they know so much that isn't so.

The imparting of knowledge that will be useful and

fruitful is no easy matter. Missionary truth is many sided. It will require the greatest care to give an honest picture which will serve as the basis for right attitudes and serviceable effort. Then we must remember that knowledge of the conditions or needs of others is not enough. We must have a right conception of God and of Christ's way of life. We cannot presuppose on the part of Christian young people an adequate idea of God. Many of them hold a very inadequate conception of God and a very limited idea of what is involved in the Christian way of life. First of all then, we need to seek to give to them a conscious and vital experience of God, which recognizes him as the Father of all mankind, and which sees the Christian life as a sharing of his purpose for all mankind. When once youth gets the idea that being a Christian is more than a personal and isolated experience, that it implies accepting as our own Jesus' standard of values, his attitudes, his loyalties, and his spirit, and that the Christian life is the Great Adventure of partnership with him in making life possible for all our Father's children regardless of race, color, or nationality, we shall already have gone a long way in missionary education.

Our primary need is to learn what God is like. So long as he is to us a white man's God—so long as he is conceived as being more interested in clean folks than dirty ones, in white more than black, in learned more than ignorant—there can be no real sharing of love and life. So long as we think of God in such a way that men see nothing inconsistent in calling themselves Christian and in paying less than living wages, employing child labor, or condoning other forms of industrial oppression, there can be

no real missionary spirit acceptable in the sight of God or to those to whom we would go with the Christian message. So long as we can think of God as taking sides in war, as blessing or condoning our imperialistic adventures among weaker peoples, or see nothing wrong with our materialistic standards of success, we are not fit to share life with others. Until we ourselves really know the true nature of God, we cannot share him with others.

That we "needs must love the highest when we see it" is true if by seeing we mean really to comprehend and realize. Most of our failure has its basis in an inadequate and unworthy conception of God. Our fundamental task is to bring young people to a worthy conception of God as a divine Father of impartial love and justice. One group spent three class periods discussing the social implications of "I believe in God, the Father." At first they could see nothing to discuss. They accepted the creedal statement without question. But as they were brought face to face with its implications a whole new realm opened to them. When it was put on a family basis one boy said, "Why if a man in our town approved of his older children while they treated younger ones in the way we treat people who are spiritually and intellectually and economically younger than we, he would be run out of town. We have thought of God as being less just and righteous than we demand that an earthly father shall be." A girl spoke up and said, "I've been saying that creed all my life and it never bothered me. I'll never be able to say it again until I can believe it hard enough to live as if it were so."

There are many beliefs that do not matter. But what we believe about God matters tremendously, and until we

really believe God is a Father our missionary teaching and practice has no real foundation.

Young people should have a knowledge of the real aims of the missionary enterprise. It will make a vast difference whether they think of it in terms of "saving the poor heathen" or of making possible the abundant life in Christ for all people by sharing with them the personal fellowship in Christ and with them creating a social order that makes possible the fullest life. Certainly they should know something of the story of missions and of the heroic lives that have gone into the missionary enterprise. They should know something of racial backgrounds, and should have an appreciative knowledge of other cultures and other religions. They should know something of the present world situation, the conditions of backward peoples, the rapid rise of certain races and the potentialities of other races. They should understand not only the geographical areas untouched by Christ but should know of the areas of thought and life that are yet pagan. They should know the needs of our own country and the effect of America's non-Christian practices on the missionary enterprise as a whole. They should recognize the relationship of politics, industry, industrialism, and racial attitudes to the Christian enterprise. They should know something of the means by which missionaries seek to make Christ known and to bring about a Christian community where they work. This type of knowledge is essential to any understanding of or intelligent participation in the missionary enterprise.

We must know about our brothers and sisters of other races and other cultures. We must be able to understand them, their needs, their capacities, the way we can best

share with them, and they with us. We need to know how the church is seeking to do all this. We need to know how missionaries go out to carry the good news and what our part is. There is just as much need for definite mission study and missionary teaching as ever. But our trouble has been that we have too often offered the mission study and teaching as the whole thing. They have been added on, superimposed, rather than having been allowed to come as a logical outgrowth of one's conviction that God is our common Father, and that family love leads us to know about our brothers and sisters everywhere and to share life with each other.

It is true that the procedure is sometimes reversed. Some of us have come to the right conception of God through our study of and interest in his other children. But whatever the approach the goal must be the same. We are not wholly Christian until we have come to the place of sharing life with all men everywhere. And we can not really share life until we have come to see ourselves as members of the family of God. In either case there is left no room for superiority, condescension, motives of pity, denominational pride, or any of the other motives which are not acceptable to those to whom we have sent messengers.

Right attitudes will include personal attitudes of friendliness toward members of other races and classes in one's own community as well as toward other races at a distance. There should be an attitude of appreciation and recognition of the fact that other individuals, races, and nations have something worth giving to us. While there should be conviction as to the peculiar worth and place of the religion of Jesus Christ, there should be open-mind-

edness and the ability to appreciate the good qualities and achievements of other races, other cultures, and other religions. There should be humility and teachableness. There should be a spirit of co-operation with individuals and groups. There should be a recognition of corporate responsibility, and understanding of the Christian attitude in group relationships. Indifference, condescension, or antagonism toward any individual, class, race, or group must be seen as an unchristian attitude.

Skill in living should include all relationships, direct and indirect, both personal and group. There is always the tendency to let our attitudes dissolve in vague good wishes rather than find expression in serviceable living. Young people will need help in finding ways in which to express their attitudes, and also in discovering the application of these attitudes in the ordinary relationships. There is likely to be a glamorous appeal about Africa and an unwillingness to recognize the opportunity for service with colored young people in the same community, or a failure to appreciate the opportunity to strive for justice for Negroes in the courts, in the distribution of school funds, or in political rights.

OUR REAL PURPOSE

Too much of our missionary effort in the local church has been without conscious purpose and aim. We have followed the round of mission study classes, missionary meetings, and campaigns for money with the vague idea that we were doing something for missions, or because a denominational program called for these particular activities. It has sometimes been a dreary and discouraging round. We need to grasp a new vision of the meaning of

our task. We have wanted a missionary church without fully grasping what it meant. A missionary church is not necessarily one that has missionary programs, classes, and plays, one which gives to missions, or perhaps even supports a missionary. All that may be done with no more real missionary passion, no more real desire to share Christ with the world, than there is in supporting the college football team. An enthusiastic leader can arouse interest and stir up pride in a project quite aside from its meaning. Or the whole thing may be done with an eye to securing support for some missionary project that is dear to the heart of the leader or which is a matter of denominational pride. The securing of money for missions is a worthy enterprise and such denominational enterprises should be maintained. But these results are by-products rather than our real goal.

"The real aim of missionary education is to develop in each person truly Christ-like attitudes, feelings and habits of conduct, based on sound knowledge of conditions and needs among all peoples of whatever race, nation, or social condition." [6]

The tests of success are to be found not so much in immediate as in ultimate results. The value of any method will be determined by its effect upon the character and spiritual growth of the individual, rather than in terms of financial returns or of interest and activity in given projects. Certain definite results in character may be expected from an adequate program of missionary education: a growing conception of God as a universal Father; a deepened religious experience and a more intelligent and

[6] "Principles and Methods in Missionary Education." Congregational Educational Society.

loyal allegiance to Jesus Christ; a widening range of personal interest in all people, regardless of race or class; a more consistently Christian attitude towards all individuals and groups; an increasingly consistent and effective expression of these attitudes in regular service and in sacrificial giving.

CHAPTER VI

THE MAKING OF A MISSIONARY CHURCH

> Sometimes we falter, missing the distant beacon
> Kindled by spirits who leave the whole unguessed,
> We will not halt, but press on, fight on, seek on
> In the great quest.
>
> —Louis Taylor Merrill.[1]

It is fairly easy to write out plans for a comprehensive and unified program of missionary education in the local church. It looks well on paper. We start, of course, with the pastor who is the leader and inspiration of all plans. He calls his official board together with a representative from each of the various organizations of the church. This is the proper group to plan the program of missionary education, for, if missions is the business of the church, missionary education should not be a side issue left to some subordinate committee. If it is the business of the church, the church leaders and officials should take it in hand. This group surveys the church, outlines its objectives, plans for the joint enterprises and the relating of the missionary program to the rest of the program of the church, and assists each organization in working out the parts of the program for which it is responsible. Soon the missionary interest comes into its own, the missionary idea is so incorporated into the very fiber of the church life and becomes such an integral part of religious education that it at last permeates the whole of the church and need no longer be considered apart.

[1] "The Armistice," Louis Taylor Merrill, *The World Tomorrow,* December, 1926.

Such is the ideal situation and for such we may well labor. But it presupposes a pastor who is interested, informed, and alert on the subject of missions. And it is unfortunately true that the average pastor is not adequately prepared on the subject of missions and often is only conventionally interested. This plan presupposes an official board with a world vision. But official boards are made up of ordinary men, many of whom never saw the inside of a missionary book. If they are interested at all it is often in getting the quota of missionary money assigned them from denominational headquarters, not from interest in the world but from a matter of pride in coming up with assessments. And as to the various organizations in the church, what of the Sunday school officials who know nothing of missions, the teachers who have never thought of missions as a part of religious education, and the young people's organization who has its missions study class because it is one of the requirements of a standard program?

If this sounds like an unduly pessimistic picture of an "average church," let us look more closely at the real situation. The Southern Methodist Church has a progressive program of religious education and is considered successful in its young people's work; yet the more than seventeen thousand congregations of this denomination are served by approximately seven thousand pastors. Three thousand of these ministers give their full time to one church each. That leaves four thousand pastors to care for more than fourteen thousand churches.[2] This is not an unusual situation for those denominations which serve

[2] "Methodism and World Service," Cook, p. 23. Cokesbury Press.

a large rural constituency. It is true that this condition will be corrected when we get over our denominationalism to the point where these small towns and rural communities will be left to the strongest church on the field or where these struggling denominations unite in a community church. But again we are dealing with conditions as they are. Are these congregations to be neglected until such time when we become Christian enough to stop our silly denominational competition and consider instead the best interests of the Kingdom of God? Rather will not that time come more quickly as the members of these churches get a world vision and see the insignificance of denominational differences lost in the magnitude of the importance of the task of making this a Christian world.

We have too long made the mistake of basing our programs and plans on the basis of an ideal situation. The small church with no trained leadership sees no hope of carrying out such plans and gives up in despair. This book is written for just such groups and the plans given are for the actual rather than the ideal situation. The small church lacking a trained leadership has been kept in mind in the making of these plans and projects. Of course, there is no reason why these same plans should not be helpful to the larger church with a paid staff. But everything herein given is in the realm of possibility for any church which has even one person who is interested enough in missions to pay the price of leadership. The making of a missionary church is no simple task at best, but it is in the realm of possibility in any situation. If you alone of your church have caught the vision, then it will require such a dedication to the task as a missionary gives who goes to a foreign field. But is it not worthy

of such dedication? The missionary who goes to the field finds his hands tied by the indifference of the church at home. Here is an opportunity equal to that of any missionary in Africa, China, or the Islands of the Sea. The thousands of "disappointed volunteers" over the country will find here the open door to service. It will require unlimited faith, unceasing prayer, divine patience, persistent study, unflinching courage, and tireless labor. But the result will be a church with a world vision of the Kingdom of God. The missionary on the field so dedicates himself to his task. The coming of the Kingdom waits on those at home who are willing to make a like dedication to the cause of making missionary the home church.

First of all look to yourself. Is your own religious experience deep, vital, intelligent, winsome? Does your life have about it that radiance, that winsomeness, that power that comes to those who know the meaning of the indwelling Christ, whose lives are dominated and motivated by his spirit? Many a conscientious leader fails because his Christian life has become a habit rather than a living, vital experience. Are you ready to dedicate self on the altar, not in self-conscious martyrdom, but in a passion of love and self-giving?

Then look to your attitudes and motives. Are you through with condescension, superiority, and prejudice? Is your interest solely that of sharing the abundant life in Christ with the rest of the world, or is it all mixed up with denominational pride or pride in an organization or a wish to dominate and control others?

Look to your tools. How much do you know about the present missionary situation? How much of missionary

background and history do you know? What of methods? Do you know how to organize mission study classes or to plan a worship service which will create attitudes of world friendship? Could you write an intelligent missionary prayer? Do you have a collection of missionary stories and illustrations for use at those unexpected moments which present such opportunities? How much time and effort are you willing to spend in acquiring these tools? Are you willing to take time to study in order that you may be an approved workman who does not need to be ashamed? Do you have the vision and the patience to make real education rather than temporary results your goal? Can you persist in the face of indifference, failure, discouragement and defeat? It takes a dedicated life to face alone the task of making the missionary church, but one such life can do it.

GETTING THE IDEA STARTED

Perhaps the first task is that of enlisting helpers. Possibly you are fortunate in that there may be a nucleus of missionary-minded folk in your church. But for the sake of the most difficult situation we may suppose that there is not. Certainly there is nowhere a pastor who will not rejoice at your interest and who will not lend his co-operation. With his help look over the field for possible helpers. Perhaps it will be a capable person who has never been interested in missions; perhaps it will be one who holds a place of leadership but has never given much thought to missions; perhaps it will be the leaders in the various organizations who will welcome some means of putting new life into their groups; perhaps it will be some person that for no particular reason at all seems to

be a potential helper. Do not be timid about praying the Lord of the Harvest for laborers. We are so squeamish and polite on this subject of prayer. We mention it a bit apologetically as though we were indulging in something quite out-of-date. And all the while we know that the changing of men's hearts and lives is one of those things that is beyond human strength or wisdom and that only by the power of God are such miracles wrought. Much of our failure is writ large in our failure to draw on the infinite resources of God. These resources are at our disposal if only we will take them. Persistent and vital prayer on the part of a God-conscious individual, who is fired with a passion for service, can release spiritual energies which will work miracles.

There are various approaches to those whom we are led to see as our potential leaders. Sometimes it is a frank and enthusiastic presentation of the possibilities of a church with a world outlook. Sometimes it is in the quiet presentation of the needs and of our duty and opportunity. Sometimes it lies in placing the right book in the hands of the right person. Sometimes it is the presentation of the whole idea to a group. But whatever the way, if it comes after thoughtful preparation and earnest prayer the results will amaze you. How strange it is that we are so weak and fearful about the work of the Kingdom when it is our Father's work and he but waits the use of our hands to work his will.

As soon as possible a group should be drawn together for intensive study and preparation for a wider program, but in the beginning you may have to content yourself with getting in a bit of education wherever you can. There are dozens of ways by which this may be done.

Of course if the church is ideally organized for missionary education these things would still have a place in the program but would be part of the contribution of various groups. But many of them can be done by a single individual, and even by one who holds no official position in any organization. These by no means constitute adequate missionary education, but they are a part of it and they open doors and arouse that interest which prepares the way for an adequate program.

Start with the organizations with which you are connected. Do you teach a Sunday school class? Then make that class missionary. If you are not the teacher you can bring to the class missionary information, illustrations, and applications that fit into the lesson. If you are a department superintendent, permeate your worship programs with the missionary idea. If you sing, use missionary hymns. If you pray, make your prayers world wide in their interest. If you direct recreation, make your next party an international one or your next play a missionary play. Whatever your task, it offers opportunity for a missionary emphasis. Needless to say these do not need to be, and should not be, dragged in. But the missionary situation is so inter-related with all our life and the two touch at so many points that there is every opportunity to permeate all our teaching and expression with the missionary spirit.

Make opportunities to put over missionary ideas. Learn to tell stories well, then get a repertoire of good missionary stories, and you will never lack opportunity to tell them. Or gather together a group of young people who are not in Sunday school and form a class that you can make missionary. Or organize a dramatic club and work

out a missionary play as suggested under the list of projects. Start a circulating library of missionary books, or organize a reading contest between two Sunday school classes, or take charge of a missionary book table at the church and keep it supplied with leaflets, books, and magazines. Posters and bulletin boards carrying pictures and news events are effective. There are numberless ways by which missionary ideas may be started percolating through a congregation. One has only to remember that the ideas must be true, that the approach must be from a sound educational basis, and that this type of information is only a small part of the task.

Perhaps one of the next steps will be the initiating of missionary projects. More attention will be given to this later, but it is well to remember that a group can often be interested in a project from which they will derive the greatest educational benefit when that same group would not hear to another type of missionary instruction or activity.

If these means are followed it will not be long before there will emerge a group with sufficient interest to begin some definite study and service projects, and in time you will have enough interested and informed workers to plan the educational program of which you have dreamed.

GETTING THE MISSIONARY IDEA INTO THE CHURCH PROGRAM

Where missionary education has its rightful place as an integral part of the program of religious education there is no need of a separate missionary committee. Unfortunately very few churches now have a religious education program which adequately takes into account the

missionary task of the church. Many churches have no director of religious education, nor any committee in charge of the religious education of the church. Where such directors and committees do function, they often do not have a vision of the world wide mission of the church. Fortunately many church school teachers and religious educators are beginning to see that missions should be a part of any program of religious education. "Leaders in the field of religious education ought therefore to plan carefully for a program of world friendship. That program ought to occupy such a place in every church's training scheme that it will not be thrust aside by other interests. . . . It should have as definite and fixed a place in the teaching scheme as biblical instruction usually has. There is no more reason why only a part of the entire group of youth who make up the constituency of the church should be trained in world friendship than there is for worship and biblical instruction to be limited to a few." [3]

The International Council of Religious Education is now giving a large place to world friendship in its programs and lesson materials. But many local leaders have not yet caught the vision.

While there is a place for the small group studying missions and entering into periods of intensive training for certain purposes, we are touching only the fringe of our task until missions takes its place in the church program. While it might be quite possible to organize certain young people of the church into a missionary society or a world friendship club, its wisdom is doubtful. This

[3] "Projects in World Friendship," John Leslie Lobingier, p. 4. The University of Chicago Press.

method may result in the intensive training of a few but it overlooks the needs of the many and adds emphasis to the already existing idea that missions is optional.

When the ideals of world friendship are not shared by the religious education director or committee, or when no such leaders function, there should be a missionary education committee whose duty it shall be to see that the church is brought to a realization of the world mission of the Christian religion. Since the task of missions is the task of the whole church, the committee should include the pastor, the director of religious education, where there is one, the superintendent of the Sunday school, and the leaders of all organizations of the church through which missionary education may be promoted. In addition to these representatives any other individuals in the church who are particularly qualified to be of service on the committee should be included. The work of this committee should include the creation of an atmosphere of world friendship and brotherhood, the enlistment of every member in some form of service, systematic missionary education in all departments, the training of leaders, and the correlation of the work of all agencies so that there may be a unified program which will adequately cover the field and eliminate conflicts and duplications.

This is perhaps the best plan for those churches which do not have a unified program of education for the whole church or where the religious education program is not adequately missionary. The leader of young people should strive to bring about such a program for the whole church of which his program for young people would be a part. Where this does not seem possible the leader may first strive to put the missionary program into whatever

organization of young people he can reach, always with an effort to correlate its missionary study and service with the programs of any other young people's organizations which already exist.

METHODS AND ORGANIZATION

Wherever possible all missionary education should be done through existing organizations. It cannot be too strongly emphasized that the creation of separate missionary organizations, particularly among children and young people, tend to set missions apart as something optional for which only those who choose to do so need feel any responsibility. Then let us expect to do our work through the permeation of the existing organization with the missionary idea rather than by tagging on or superimposing certain missionary ideas or materials.

The two most promising organizations of the local church are the Sunday school and the young people's society. In some churches these organizations will be united in a church school which includes all education and activity. But since in by far the largest number of our churches of the present day these organizations operate separately we shall consider the program of each. In other churches there will be various clubs which correspond somewhat to the young people's society. But regardless of the type of organization or organizations the most of the young people will be reached through the types of teaching and activity provided for in the Sunday school, or church school, and the young people's society or its equivalent.

There are two important means of missionary education through existing agencies. One is the permeation of all teaching and activity with the ideas of world friendship

and world brotherhood. These do not have to be dragged in. We have only to get a world vision ourselves and a glimpse of the purpose of God in the world to see the opportunity to present this idea through almost every worship program, Bible lesson, or project.

Then there must be definite time given to teaching world friendship, learning to understand and appreciate other races and nations, finding out how we may do our part in bringing about the Kingdom in all parts of the world. The old idea of a missionary day or a missionary program once a month will not serve our purpose. It sets missions apart, it does not give ample time, and it breaks into any progressive study. It is much better if we can give a number of consecutive weeks to a missionary project or study, or give a brief time each week to learning about the rest of the world. When we consider that the establishing of the Kingdom of God on earth is the real mission of the church, and that the only way we can know or understand the part of the world which does not come under our daily observation is through taking time to study it, this is not too much time. This is not to suggest a "five missionary minutes" every Sunday or a "missionary application of the lesson." These labels do as much to set missions apart as do the once-a-month missionary programs or lessons. Rather let us look on Bible study as finding out how God worked in the past. Then the missionary enterprise will appear what it really is—a continuation of the Acts of the Apostles in our present world. This is of such importance that it is worth beginning our study or other programs a bit earlier that this definite instruction and training may be given.

One may first survey the situation to find out where the

group stands. Perhaps the best plan is to call together a representative of each group of young people. If the church school is organized by departments, one person may represent each department in the young people's group. In an unorganized group a representative from each young people's class should come together with some leader from the Sunday school at large. Sometimes a group like this is best gotten together at a luncheon or the leader may invite them to his home. If the church is well organized and the young people's work unified, the task is immensely simplified. But the fact that one must work with a half dozen unrelated groups need not discourage one. The getting of the group leaders together on missionary plans may be the first step toward working out a unified program for the young people of the church. The first meeting of these committees will depend on the missionary attitudes of its members. Sometimes the leader will have to convert this group first. In this case he will have to proceed very much as he will with the larger groups later. But usually some interest on the part of these persons can be assumed. This first meeting will give the leader an opportunity to get from the various group leaders the status of missions in their various organizations. The leader of an organization may be only mildly interested or even indifferent, but if he is called upon to report on the interest of his group he will unconsciously assume an air of apology for his group which may readily be turned into a sense of responsibility.

Following a comparison of the report of each leader, the logical next step is the formulating of a statement as to what the attitudes of the group should be and what means are available for bringing the groups up to such

standards. By this time it is seen that the task of these representatives is only begun, and that other meetings must follow. If the leader can arrange for a week-end camp, house party, or retreat where the group can work out plans so much the better. Perhaps, too, the various leaders will wish to invite in certain members of their groups or others whose interest, ability, or official position would make their co-operation in the enterprise of particular value. Each representative might be asked to bring to the next meeting of the group a list of the various means of missionary education which may be used in his particular organization. If the retreat is possible the year's program may be outlined there. If not, several more meetings of the group will be necessary. This joint group with their survey sheets should work out certain aims for the year including the attitudes which should be created, the knowledge the groups most need, the means available for creating these attitudes and giving the knowledge, and the service which may be expected to grow out of the new attitudes and knowledge. Then the group must decide on those things which the organizations may do jointly and those which are to be left to each group.

It must never be forgotten for one moment that all these plans must be made with the idea of permeating all the group life with the missionary ideal. This is why it is of the utmost importance that the leader of each organization be included. If only the missionary superintendent or the one missionary-minded person of the group is included, the plans will likely be considered as something separate, and therefore not the primary responsibility of the group. Getting a meeting once a month is better than nothing but it is far from the ideal way. There is, of

course, a place for programs, worship services, study classes, and projects that are definitely missionary, but of equal if not greater importance is the permeating of the whole program of the group with the missionary ideal. The very word Christian must come to connote what the term "world Christian" now implies.

If the leaders of the various groups are enlisted, the planning of joint enterprises and the correlation of all the work will be fairly easy. Week night discussion groups, dramatic clubs, story-tellers clubs, community enterprises, and many of the larger projects can best be carried out by the groups working together. Many other activities can be worked out to fit harmoniously. For example, all the young people's Sunday school classes might take up the study of activities of the early church in a non-Christian world. The young people's society over the same period would give its evening discussion meetings to the adventure of youth in the non-Christian areas of our modern life. Each group will find its program enriched and its membership increased by substituting co-operation for rivalry.

PLANNING GROUP PROGRAMS

After the joint activities have been outlined, each group has yet to outline its own year's work. We are much too far from being really world-minded to leave to chance the permeation of our programs with missionary ideals. And our knowledge of our Father's other children in distant places is too limited for us not to need definite study and definite reminder of their need of us and our need of them. Therefore each year's program should include definite plans for creating attitudes of world friendship, increasing knowledge of the rest of the world,

and for leading young people to take their places in making it possible for all the people of the world to live together as members of the family of God.

General subjects for worship programs and program meetings should be outlined for the year, and carefully checked to see that they really do lead young people into right attitudes toward the rest of the world. Some of them should be of the type to give knowledge of the rest of the world, for general attitudes of brotherhood and good-will can find adequate expression only when they are reinforced by knowledge. If a definite missionary aim has been worked out in the beginning this will not be difficult as specific types of programs and studies will be designed to fit the individual needs of the group.

Suppose the preliminary survey has shown that the general idea of the group is that the whole subject of missions is rather tame—then a series of biographical programs or hero worship services based on stories of Mary Slessor, Livingstone, or Grenfell are in order. Perhaps the group has the "poor heathen" complex; then the religions of the rest of the world might form the basis of a discussion course or a series of program meetings. But whatever materials are used they must meet the need of the particular group and must fit into the year's program as an integral part of it.

CHAPTER VII

METHODS AND MATERIALS OF MISSIONARY EDUCATION

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds, and the mouthing of words he scorns;
Not the sinuous speech of schools he hears, but a knightly shouting,
And never comes darkness down, yet he greeteth a million morns.

—SHAEMUS O'SHEEL.[1]

WHAT are the methods of teaching and training young people? The methods most commonly used in modern church schools are problem-project teaching, story-telling, teaching through dramatic expression, teaching through manual activities or the practical arts, directed conversation or discussion, and directed or supervised study.

Young people's organizations follow much the same lines except that a larger emphasis is placed on projects in giving, service activities, self-directed discussion, and an enlarged type of worship program which is planned and carried out by the young people themselves. All of these methods lend themselves admirably to missionary education and should be utilized by the missionary leader.

THE PROBLEM PROJECT METHOD

The term "project method" has come into vogue in recent years and while there are some teachers and church leaders who have seized upon it and made of it a fad, the majority of leaders are entirely ignorant of its possibilities. It is estimated that three church school teachers

[1] "Jealous of Dead Leaves," Shaemus O'Sheel. Horace Liveright, Inc.

out of four have never heard the term "project teaching," nor ever consistently employed its principles in their teaching.

In "Method in Teaching Religion" by George H. Betts and Marion O. Hawthorne the project method is defined as that method which "sets the child at work upon some real project, problem, or enterprise suited to his interest and related to his experience, and expects him to gather information, discover facts and relationships, work out solutions, and finally carry the enterprise through to completion."

The project method is particularly suited to young people because it allows room for initiative, and because their education and training enable them to carry through worthwhile and serviceable enterprises. Projects are always more valuable when intimately related to the rest of the program in which the group is engaged. Sometimes the project grows out of the worship program or the study of the group. Again the project may be the initial interest and the worship services and study be fitted into the project. But wherever the starting point there should be a definite relation between the worship, the study, and the activities of the group.

Inexperienced leaders are apt to make the mistake of working out detailed plans for a project instead of leading young people to work out their own plans. Older young people require very little more than suggestion and an indication of sources of information. The failure of many leaders can be traced to the fact that the young people did not feel that the responsibility rested upon them.

While projects for children can make the educational

value to the child of first importance, young people must feel that the service value of the project is of sufficient importance to justify their undertaking it. The wise leader of young people recognizes that while a child is eager to know, young people are eager to serve. Therefore care is required that in choosing projects there is a real opportunity to serve others and at the same time an educational value in the doing.

Projects may be undertaken by classes, departments, young people's societies, or by any type of group. Suitable projects for young people are given in a later chapter.

THE DISCUSSION METHOD

The discussion method consists of free interchange of thought and opinion by members of the group. The leader directs the discussion, without dominating it or suppressing ideas, yet guiding it so that it shall not drift away from the problem or be dissipated in trivialities. Discussion without the use of proper background materials and real study becomes mere talk and the airing of ignorant opinions.

Group discussion must not be confused with a mere talk fest or with a question-and-answer period in which the leader is supposed to be the final authority, and where the class engages in a trial and error contest to find out what the leader is trying to get them to think or say. How many leaders who thought they were leading a discussion have heard a remark followed with the question "Was that what you wanted?" In a real group discussion the members come together to face a common problem with a desire to find a solution. They believe that each member of the group has something to contribute. The leader is

not there to guide the group to a prearranged conclusion. Perhaps the best illustration of the process of group discussion is a comparison of the process of discussion with the Herbartian "five steps in teaching." Herbart said that in teaching there should be five steps, as follows: preparation, presentation, comparison, generalization, and application. In this outline the purpose is stated in terms of a conclusion to be reached, an outcome already decided upon. The aim is stated in definite terms of what the teacher wishes the class to adopt.

Group thinking has no less definite purpose but it is stated in terms of a search or quest. There is a situation and the aim is to find out what to do. No one is sure of the outcome. The aim is very definite but it is in terms of a process to be followed rather than a predetermined outcome to be adopted. The procedure follows the outline of Dewey's process of thinking which involves, (1) a felt difficulty, (2) its location and definition, (3) suggestion of possible solutions, (4) development by reason of the bearings of the suggestions, (5) further observation and experiment leading to its acceptance or rejection.[2]

Obviously this method requires more effort, preparation and skill on the part of a leader than does teaching by the Herbartian method. In the Herbartian method the skilled leader carries his group along a predetermined course. The discussion leader never knows exactly what the course will be. He must possess wide information about the subject as he never knows what questions will be raised. Instead of steering the group away from questions which would upset his plan of teaching, any

[2] Harrison Sackett Elliott, "The Process of Group Thinking." Association Press.

type of question is welcomed so long as it bears upon the subject. Although the discussion process is more difficult and requires more effort than many other methods, it produces results of the greatest value. One of the dangers of our old methods of teaching has been that of theoretical commitment. Instead of doing any real independent thinking, the group has been led along the lines of the teacher's thought. A conviction is reached but it has not been thought through by the pupil and is therefore likely to fall down in critical situations. It has not been based on life situations and therefore it does not hold when an actual situation develops.

There are certain dangers in the discussion method when handled by the inexperienced leader. One is that the leader will have a rigid aim for the class and seek to steer the group to his prearranged conclusion. On the other hand, there is the danger of having no purpose at all and of allowing the discussion to become mere talk. Many leaders overlook the necessity of source material. A conclusion that is reached without regard to the facts is not a safe or fair conclusion. The facts may be presented by individuals or groups to whom has been assigned the task of bringing in the needed information, or the discussion may be based on a text book. In either case the purpose is to supply information on which opinions are to be based. The discussion leader should take pains to study the method of discussion. Helpful books on this subject are listed in the bibliography.

WORSHIP PERIODS

Too much emphasis cannot be placed on the need for real worship. We are apt to get so busy doing things

that we quite overlook the motive power back of our activity. If young people's interest in missions is to be real, vital, and lasting, it must root deep. It is easy to get a group absorbed in projects or even in discussion of the principles of Jesus applied in our relationships. It is a more difficult and more subtle process to imbue them with the spirit of Jesus. A right conception of God as a divine Father of all mankind, not as an intellectual concept but as a personal experience, and a purposeful spirit of love and allegiance to him and his purpose for the world, lie at the root of all missionary attitudes and service. The realization of God and the dedication to his purpose come primarily through worship.

"Worship involves knowledge of the character of God, response to the love of God, and willingness to co-operate with the plans of God. It includes meditation, prayer, music, reading of the Scriptures, observance of the sacraments, and participation in the devotional services of the church. And yet it is not dependent upon any external observance, outward symbol, or hallowed spot. It is an intimate, personal relation between the individual and God and is conditional on the human side upon the character and attitude of the worshiper." [3]

Yet worship may be something more than a personal relationship with God. Group worship is valuable because "each one is more when with others than when alone. Social forces are at work. A group is, as a group, seeking larger and richer life. Here, in such processes, is the clew to the ordering of the services of worship. It must be thought out in terms of effect,

[3] "Training Juniors in Worship," Mary Alice Jones, p. 13. Cokesbury Press.

stimulus, and growth in the lives of the worshipers. . . . Worship is an educational process—because it has to do with a social group seeking growth—and its conduct is an educational problem."[4]

The aims of worship have been stated:

> To bring the worshiper into conscious fellowship with God, to make him real and present and approachable.
>
> To develop and express social attitudes and aspirations to the end that the individual's will may be conformed to the will of God.
>
> To lead the individual into such a consciousness of his relations with God as will center his ideals and aspirations in the desire to follow the Christ way of life and invoke a full and free dedication of the entire being to God, which involves making habitual one's Christian purposes in worthy daily purposeful conduct.
>
> To stimulate the Christian growth of the individual by consciously sharing with others (in group worship) the purposes of God.[5]

The value of worship to character is largely conditioned by the concept of God. The incomplete realization of God, an inadequate conception of God, leaves the worshiper with a dedication to something less than the highest. As religious education to be complete must be missionary, so worship to be adequate must recognize God as the Father of all mankind, must see his purpose as that of abundant life for all his children, and a dedication to his purpose must be a dedication to the cause of his Kingdom everywhere.

[4] "Religious Education in the Church," Henry T. Cope, pp. 55-56. Charles Scribner's Sons.

[5] "Training Adolescents in Worship," O. Sherwood Gates. General Sunday School Board, Methodist Episcopal Church, South.

Putting the missionary spirit into worship is in no sense the dragging in of a missionary illustration, tagging on a missionary application, or the singing of a missionary hymn. It is only bringing into worship that which will bring the worshipers to an adequate conception of God, his purpose for the world, and the attitudes and obligations which bring us into harmony with that purpose.

These ends may be accomplished through the use of hymns, prayers, and Bible readings which give an adequate conception of God. There is no lack of material. While distinctly missionary hymns are scarce—at least those whose theology is not out-of-date—there are many which are based on the universal Fatherhood of God, that are not thought of as missionary hymns, yet are missionary in spirit. It is equally true of Scripture lessons. We do not need to limit ourselves to the Book of Acts for material. When the leader once gets away from the idea that to be missionary, material must make specific reference to the carrying of the gospel to other parts of the world, a wealth of worship material will be found at hand.

Instead of setting aside one Sunday each month for a missionary worship program, it will be found much more effective if the missionary theme is fitted into a regular series or a whole series of related missionary themes used. When the young people are accustomed to a theme for each month they accept the missionary theme as much as a matter of course as they would the theme of "loyalty" or "gratitude." This helps to make the attitude of friendship and helpful sharing with the rest of the world seem as normal a part of one's Christian life as is the attitude of faith or loyalty.

The worship period is not devoted to instruction—the purpose is rather to crystallize the ideal of Christian brotherhood and to awaken a passion for its realization. Therefore large use is made of poetry and the concepts which carry an emotional appeal. The familiar idea of missions should appear in these services as a process of sharing ideals and experiences rather than as gestures of sympathy.

Large use should be made of poetry and written prayers. Leaders will find "Quotable Poems" by Clark and Gillespie, "A Book of Prayers Written for Use in an Indian College" by Hoyland, and "The Hymnal for American Youth" and "An American Student Hymnal" by Augustine Smith invaluable as aids in preparing missionary worship programs.

Otherwise good worship services are often spoiled by the use of inane songs. With such hymns at our disposal as "Where Cross the Crowded Ways of Life," "O Jesus, Prince of Life and Truth," "O Master Workman of the Race," "In Christ There is no East nor West," there is no excuse for using the superficial words and jazzy tunes which can never be an aid to real worship.

Worship programs should always be related to the study and projects in which the group is engaged.

PROGRAM MEETINGS

When we realize that a missionary meeting may impart new information, arouse new enthusiasm, awaken a new understanding and sympathy, deepen the experience, enrich the character of those present, and at the same time have a definite educational value for those who take part, then the ordinary meeting takes on a new value. Contrary

to the generally accepted idea the primary consideration in planning a meeting is not to make it interesting. A missionary meeting may be intensely interesting and at the same time positively harmful. On the other hand a meeting properly developed will be interesting without necessarily having interest as its goal.

The primary consideration in planning a meeting is its purpose. The world is too full of other things to have a meeting just for the sake of having one, or because it is the custom to have one ever so often, or because that sort of program has been handed down. The ultimate aim of every meeting is to bring that group one step nearer its goal of sharing Christ with the world. The immediate aim will depend on the needs and interests of the group at that particular time. Subjects should be chosen, material arranged, and treatment selected to fit the purpose of that particular meeting. Every leader should write out a definite purpose for each meeting and build his program around that purpose.

The meeting should always have two objectives for the aim—the creation of a definite conviction on the part of the group, and the opening of the way for an opportunity for expression of that conviction. Then a meeting may have a dual aim, or a primary aim with several secondary aims. Thus a program on the Near East may have as its primary aim the creation of an attitude of understanding and appreciation of the work in the Near East and a realization of the needs of the boys and girls who are now leaving the orphanages. The expression of this interest might take one of several turns. It might result in an offering for the work of the Near East, it might mean

that the group would adopt a Near East child, or the group might agree to get their families to observe a "golden rule" dinner.

It is generally agreed that missionary meetings are more effective if fitted into the year's program in their logical places rather than given at arbitrary times such as on a certain Sunday in each month. Thus one may have a series of programs on connected missionary themes or a missionary theme may fit logically into another series. A series of biographical programs might logically have one program based on the biography of a missionary. A series of programs on the theme of loyalty would logically bring in the stories of missionaries who have paid the price of loyalty with their lives, or of Christian converts in other countries who have given up home, family, and life itself for their faith.

There are two groups to be considered in the planning of every program—those who participate only in the general worship service, and those who have a definite responsibility for some part of the program. Those who take part receive the largest good, and for this reason the wise leader seeks to use every member of the groups as often as possible without weakening the value of the program for those who hear it. A little care in planning will enable the leader to train the inexperienced members of the group to take part without injuring the effect of the program. The squad or team plan is often the most effective means of accomplishing this purpose. In a group of forty members the entire group may be divided into four sections with each group having a fair proportion of the strong and weak, the experienced and inexperienced members. Then each group may be put in charge of one pro-

gram for the month. The leader will call together the members of each team and together they will work out their plans for the program. The various members of the groups are assigned tasks of collecting materials, making posters, selecting appropriate hymns, Bible lessons, poems, illustrations, and the subjects for discussion. The program is finally built up so that each part strengthens the whole and makes its contribution toward the general aim. Then each member of the group is assigned a part according to his ability and experience. Those who have no experience are given simple parts. Those who are to take part in a discussion for the first time are given any necessary help in selecting and arranging material. The importance of prayers and Bible lessons is stressed and points of emphasis discussed. Those who have not learned to lead group prayers are helped to formulate simple petitions which may be read. Each member of the group thoroughly understands what the program is about, what others are to do, and how his part, however small, fits into the whole. Programs planned after this fashion are seldom dull or lacking in interest; seldom, if ever, do those assigned parts fail to appear; and the fatal habit of reading a bit of program material instead of preparing one's own quickly disappears.

Such program planning requires work but it is not beyond the ability of the average leader. It does not overlook the education and inspiration of those who listen, and it trains and impresses deeply those who take part.

Program meetings should inform, inspire, and deepen conviction. They should arouse the desire for and point the way to adequate expression. Most programs of this type should allow opportunity for discussion by others

than those who are definitely assigned topics for discussion.

The subjects for programs should not only fit into the immediate needs and interests of the group, but should be related to the other interests and activities. Either programs should lead to expression in definite projects or the projects undertaken should determine the type of program meeting. Wherever possible the Sunday morning study periods, the evening discussion hour or program meeting, and the week-day projects and activities should be planned together.

MODERN METHODS OF MISSION STUDY

If young people are to be intelligent and serviceable members of the family of God they must have more information about the rest of the world and their relationship to it than can be had through program meetings or through incidental teaching or casual reading. There must be thoughtful study. This may be managed in various ways. The Sunday school classes can give six or eight class sessions to the study of some world friendship theme, the regular meeting of the young people's society may be given over to such a study, or any group may meet weekly at some hour other than the time of the regular meeting, or any combination of the three may be used. The important thing is that all the young people shall be reached. Too often a half dozen of the faithful few have met in a week night study class and the leader has considered his duty done because a mission study class was held. Some churches have met the need through schools of missions in which the whole church school group, excepting the very little children, come together once every week for

some featured program followed by forty-five minute class periods for juniors, intermediates, young people, and adults. Sometimes each group becomes responsible for the feature of one evening, the program covering such different types as addresses by returned missionaries, pageants or plays, an international party, and stereopticon talks.

But by whatever means it is accomplished no missionary leader should be satisfied until all the young people of the church are doing some definite study of the way to world friendship. The would-be leader is often discouraged by the difficulty of arousing initial interest. He feels that he could do something worth while with the group if he could arouse enough interest to get them started. But everybody shies away at the very mention of mission study class. This is not an indication of a real lack of interest but rather an indication that the group thinks of mission study as something dull and uninteresting. Perhaps one of the best ways of interesting a group is through various tests. These tests are not only of value in creating an interest but they stimulate thinking and will certainly get a response. A Social Distance Test aroused one group to a high pitch of interest and paved the way for a discussion class on racial relations. Any leader can work out the tests. Down the left hand margin of a sheet of paper list the names of all the racial groups of one's community or those with which the group is familiar, or those against which there is likely to be prejudice. Across the top of the page list the various relationships in the order of increasing intimacy, such as living in the same neighborhood, members of the same church, as fellow worker, as employer, as guest in the home, marriage.

Members of the group are asked to check the relationships to which they would object. Give any group the chance to tell why they have answered as they have, and the difficulty will not be in starting but in stopping the discussion.

Another stimulating test is the Reaction Test. In this there are listed various words relating to the subject in which one wishes to arouse the interests of the group. A group was introduced to a class on world peace by such words as militarism, R.O.T.C., Mussolini, Germany, self-defense, pacifist. They were asked to check quickly whether the word held a pleasant or unpleasant association. The words on which the group were most nearly evenly divided were chosen and each side allowed to defend its position.

A group who claimed to be indifferent to missions soon found themselves absorbed in a mission study class, after a True and False Test. In this case various statements in regard to the mission cause were written on a blackboard. All who thought each question true were counted, then all who thought it false, then all who were uncertain. The question on which there was the widest divergence of opinion was then chosen, and each side was allowed to defend its position. They were far from ready to stop when the hour was up, and unanimously voted to continue the discussion. It was easy enough to bring in the necessary reference material, and the group was soon deep in study.

Methods such as these require a bit more initiative than merely announcing that we will take up such and such a course for next quarter or confronting the young people's society with the announcement that "we ought to have a

mission study class" with an appeal to loyalty to the denominational program. But they come much nearer to enlisting the whole group, they arouse the group to real eagerness to know more about the question, and they give a genuine incentive to study. Various other types of tests are explained in detail in "The Process of Group Thinking" by Harrison Sackett Elliott.

THE STORY METHOD

While the story method lends itself more readily to use with children, its value to young people and even adults should not be overlooked. The story is particularly valuable in missionary teaching, and world friendship attitudes can more easily be created by this method than in any other way.

Stories stir the imagination, awaken curiosity, and arouse the impulse to action. Truths are more easily gotten across when made concrete in the experience of real characters. The story can be slipped into various occasions where no other form of teaching would be acceptable. The missionary leader who has a good repertoire of stories will find countless opportunities for their use, and in the telling of them will enlist the interest and awaken a response with many whom he would never have the opportunity to reach in any other way.

The story makes its appeal chiefly to the imagination and the feelings. It is therefore of particular value in worship services and program meetings. For camp fires, parties, and informal gatherings the story fits in ideally. Stories for young people are not so readily obtainable nor so easily told as stories for children. But the results from their use will justify the time spent in finding suitable

stories and the effort required to learn how to tell stories well.

Young people are in the stage of adjustment to a wider social life and there is a growing interest in altruistic relationships to society. There is a growing interest in romantic love and in self-sacrifice. Young people are at the period of vocational choice and at no other time does the missionary appeal have a greater interest.

"Best of all stories for this period of life are those that, while they appeal to these interests in romantic and unselfish love, at the same time stimulate the higher ambitions and aspirations of youth and put the strongest emphasis upon the shaping of character through the denial of baser impulses and choice of the nobler way at the crisis of life.[6]

Missionary stories make their greatest appeal to young people and serve a double purpose of stirring the imagination and feelings, thus helping to create attitudes of brotherhood and good will. They also serve as one of the best means of imparting information and giving correct impressions of other peoples.

Missionary stories should be selected with great care. Stories which do not give a fair picture of other peoples, those which appeal only to the pity of the listener, and those which create or foster a sense of superiority or condescension should be avoided. We must be careful also of stories which emphasize how different other people are. Rather the things which unite the peoples of the earth should be given emphasis. The great missionary biographies offer a wide selection. Young people are not

[6] From "Stories and Story Telling," by Edward Porter St. John. Copyright The Pilgrim Press. Used by permission.

so interested in physical bravery as are early adolescents. To older young people the moral choices and self-sacrifice loom larger. Early adolescents will thrill at the dangers encountered by David Livingstone among cannibals and in the jungles. Older young people will appreciate the spiritual loneliness of Mary Slessor, the sacrifices of Robert and Mary Moffat, the self-sacrifice of the Judsons, and the moral heroism of Mary Reed. Young people will also respond to the stories of Booker T. Washington and George Carver. Love stories of missionaries with the ever present element of self-sacrifice have a tremendous appeal.

Then there are many stories which we do not think of labeling missionary which yet teach service, brotherhood, good will, and attitudes of appreciation of other races, nations, or groups. "The Artist Who Forgot Four Colors" and "The Palace Made by Music" while written for children are easily adapted to young people, and are good examples of this type of story.

While there are a few persons who seem to be born story-tellers any one may with time, patience, and practice acquire the art. An hour spent with "Stories and Story Telling" by St. John will put one on the right path. No leader of youth who is really in earnest about his job can afford to miss the opportunity of being a good story-teller himself. He will also find himself richly rewarded in teaching the young people themselves to tell stories.

DRAMATICS

The dramatic method, which may be used in one of its various forms in any organization of the church, is a very effective means of missionary education. It is particularly

interesting and valuable for young people. It presents facts in a concrete and interesting form to individuals and groups who might not listen to any other type of presentation. It broadens the interest and deepens the sympathies. It enables those who listen to see into the lives of others, and feel with them. It is particularly valuable in teaching world friendship as it is the most vivid way of introducing a group to people of other races and nations, or to people who live in entirely different circumstances.

But while the values in a dramatic presentation are important to those who see it, the greatest educational value is to those who take part. It creates deep and lasting impressions on those who play the various rôles. No one could play the part of the Chinese boy in "The Color Line" without getting a lasting impression of the effect of our unchristian attitudes on foreigners in our midst.

It enlarges experience in that the players put themselves into an entirely different environment and find themselves influenced by circumstances which are without their usual range of experience. Those who take part in a Japanese play will never feel that Japan is quite so strange and far away as it once was.

It enables the player to enter into the lives and experiences of other people. For the time he really becomes the person whom he portrays. Those who truly play the parts in "Through the Dark" can never be the same again. They have known what it means to dwell in fear of evil spirits and to find the courage to throw off that fear. They know something of what it costs to become a Christian in Africa.

It leads to a new insight into the character and a wider

knowledge of other people. If the dramatization is properly directed the players spend a good bit of time studying the various characters, their background, and the customs of the group from which they come. If the play is concerned with people of another country or another period a certain amount of historical research will be necessary.

It is a valuable means of self-expression and of service. We often overlook the need of opportunity for a variety of types of expression and of service. The young person who can lead a worship service, direct a discussion, or teach a class finds opportunity for self-expression and for service in those activities. Dramatics offer a similar opportunity to many others for whom the more usual forms do not meet the individual need.

It is always to be remembered that the purpose of religious dramatics is to develop character rather than to train actors or to exhibit a highly perfected performance. This purpose has everything to do with the method employed. It implies an entering into the lives of the characters which cannot possibly come through a mechanical memorization of lines. The participating group must get the message of the play, understand the characters and the reasons they think and feel and act as they do. It means also that the group will feel that it has a message to get across—it must lead the audience into a sympathetic understanding of the characters to be portrayed. They are not just giving an entertainment—they have a message to present as truly as has the preacher.

Dramatics may take the form of a prepared play or pageant, or the group may work out their own dramatizations. The dramatization may take the form of a

pageant, a play, dialogues, brief sketches, or the dramatization of certain stories, scenes, and incidents. The prepared play or pageant furnishes an excellent starting point for a group who are not sufficiently interested to begin a definite study, or when there is a desire to arouse the interest of a larger group by presenting a message in dramatic form.

The writing of their own dramatization necessarily follows a period of study on the part of the group. It forms an excellent project for a mission study class.

Whether a prepared play is used or one is written by the group care must be exercised in the choice of material. Obviously there must be real dramatic value. If the performance lacks the dramatic elements of plot and action its message will be weakened if not lost. It should have definite character value in that it should lead both participants and listeners to finer and more Christlike attitudes, deeper sympathies and a greater appreciation of others. It should be truly educational. The greatest care must be exercised in the use of missionary plays. Much harm has been done by presentations which do not give a fair picture of other countries. To give a play typical of the Manchu dynasty in China without the audience's thoroughly understanding that it is of an old period of Chinese history is as unfair as it would be to present *Uncle Tom's Cabin* as typical of American life today. A safe rule to follow is never so to present any country in a play that you would be embarrassed or ashamed to have a person from that country in your audience.

TEACHING YOUTH TO PRAY

Young people are vitally interested in the whole question of prayer. Few of them know much about it; fewer still have any real and vital prayer life. But get any group of young people to asking questions and one is sure to hear: "What happens when we pray?" "Does it really do any good to pray?" And if it is a college group somebody is sure to ask how God can answer prayer if this is a world of law? This interest in prayer, rightly directed, can yield unbelievable returns in character and in service.

Most of the difficulties and inadequacies of prayer root back with the rest of our failures in character—that is, in an unworthy conception of God and a total failure to recognize what it means to be a Christian. When we get a conception of God as a Father of all mankind, we can not ask him to give us our way regardless of what the effect would be on others. When we realize that to be a Christian is to share his purpose, we no longer ask God to give us *things,* but we seek through prayer to put ourselves in harmony with him that the channels may be open for God to give us himself. Our concern is to learn his will rather than tell him of ours and try to persuade him to see things our way. Getting rid of the divine Santa Claus idea clears up a lot of the difficulties and opens the way for real adventure in prayer.

But many people who can have a reasonable basis for personal prayer can see no way for prayer for others. But we all know how real and almost tangible love, hate, fear, courage, and confidence can be. If we think of prayer for others as the releasing of spiritual energy—or love energy, as some one has called it—on the behalf of

others, the process grows more reasonable. If young people can be brought to see the reasonableness of prayer for others they will see the adventure of personal and group prayer. The use in personal worship of such books as Fosdick's "Meaning of Prayer" will be found very helpful. The study and use of books of prayers will be found stimulating and will enlarge horizons. The most beautiful book of prayers with the social viewpoint is Hoyland's "Prayers Written for Use in an Indian College." Rauschenbush's "Prayers for the Social Awakening," Diffendorfer's "Thy Kingdom Come," and the prayers in "Acts of Devotion" are all good.

After a study and discussion of prayer the members of the group might each write a world friendship prayer. Or they might collect world friendship prayers and make them into a book from which prayers would be selected for use from time to time.

Young people should be taught to lead group prayer. Very few people have any idea of the place and purpose of group prayer or the way to lead such prayer. All too often it is as one girl expressed it "talking to God in public." If young people are taught the meaning of real prayer and then learn to see group prayer as directing the aspirations of the group, our worship services will take on new meaning. Young people are very responsive to "corporate prayer," in which the leader does not repeat a connected prayer but directs the group thinking by suggesting objects of thanksgiving or petition with an interval of silence in which the members of the group pray silently together. This is much more nearly group prayer than the usual type in which the leader repeats a connected

prayer in which most of the group feel no responsibility and make little effort to follow.

Undreamed-of spiritual resources are available through the means of personal and group prayer. Praying is less tangible and more difficult than getting up plays or putting on projects. But its neglect accounts for much of the failure of our best laid plans and most up-to-date methods.

PRACTICAL ARTS

Because certain young persons do not take well to discussion, are too timid to lead a prayer or to take part in public worship programs, we often overlook other possibilities both for service and for learning through the things they can do with their hands. It requires a bit more effort to find such activities suited to young people than it does for children, but the results are well worth the effort. We often think of posters as being primarily for announcement. But once get young people to see the educational possibility of posters and with a bit of direction they can learn much and teach much through poster making. A new poster in the vestibule each Sunday morning can do much to awaken interest and spread information.

In small towns or rural communities such posters may be posted in public places the week following their use in the church. The making of maps, scrapbooks, news sheets, and bulletins all offer opportunity for learning and service. Other service activities will include the costuming or arranging for scenery for plays and pageants, and the making of objects for use in mission schools, orphanages, or mission hospitals. Suggestions for further use of manual arts are given in the list of projects.

DIRECTED STUDY

Directed study is well combined with projects or discussion classes. Projects entered into without a proper background of information are likely to drift into unwise channels. Discussion without adequate information becomes mere talk which creates or confirms illusions. To direct young people to proper sources, suggest types of information needed and the method of selecting what they need from irrelevant material is a necessary part of the use of other methods. Directed study makes really serviceable an otherwise unused library. There are few experiences more rewarding than that of opening up new fields of interest to youth. One leader combined a library project with a discussion course on Youth and World Peace. The group secured the wealth of free pamphlet literature which may be obtained from the various national peace organizations, and got together a few books and sample copies of the leading newspapers and magazines. They became immensely interested in propaganda, bias, and prejudice. They were directed to check up on the amount of international news given in each paper and to seek to discover the bias of that particular paper. They next studied the magazines with the same purpose and then checked up on the space given to war in school histories which their younger brothers and sisters were studying. They found that they had suddenly been admitted to a new world and their reading took on a stimulating and rewarding purpose. Few people know how to study or read for profit and therefore they find it dull. A bit of effort on the part of the leader can achieve undreamed-of results.

CHAPTER VIII

TRAINING YOUNG PEOPLE TO GIVE

> Persons who seek their happiness
> By buying clothes and cars and rings,
> Don't seem to know that empty lives
> Are just as empty, filled with things.
>
> —REBECCA MCCANN.[1]

A CHRISTIAN'S STANDARD OF VALUES

THE youth of the church need intelligent and persistent training in the realm of giving. All too often they have been brought up to put a nickel—if not a penny—in the collection plate on Sunday. Even when the father gives liberally often he gives for the whole family and the children know nothing about the amount he gives or the cause for which it is given. It entails no initiative, no sacrifice or denial on their part, and consequently the educational and spiritual value of the giving is entirely lost so far as they are concerned. They grow up with no personal sense of responsibility for the maintenance of the church and no knowledge of her needs or the service she renders.

We shall never instill in people a real Christian attitude toward giving, nor be sure that right habits of giving are definitely and permanently formed until we have led them to an acceptance of the right standard of values. So long as personal pleasure, better clothes, better houses, or a better car than the neighbors have, accumulation of wealth, or other material things take precedence over spiritual values, just that long will giving be spasmodic, inadequate, or

[1] "The Cheerful Cherub," by Rebecca McCann. Covici, Friede and Co.

mechanical. When we see that we really spend our money for the things we care most about, and then judge our real standards by the way we spend our money, we shall at last be on our way toward getting a proper attitude.

We must come to the realization that to be truly Christian is to accept as our own Jesus' standard of values. When we study the life of Jesus we discover that to him human personality was the supremely valuable thing in the universe, and that for all human personality he wanted the abundant life—the fullest and richest life possible for every child of his Father. And judging from the amount of time Jesus spent with the sick and sinful, poor and despised, he wanted the abundant life for the poorest and meanest of this earth. He wanted it for the undernourished child of the slums, for the hungry-hearted child of the mountains, for the weary bodies and dulled minds of the children who labor, for the people of India, China, and Africa as well as for ourselves. When we realize that God wants life for all his children alike, and that to be real Christians we must share Christ's purpose to give it to all, then our standard of values must take a decided shift. We spend our money for the things we care most about. If we really care most for human personality—as Jesus did—our standards of giving must undergo a radical change. It will no longer be a question of whether we can spare this or that amount for the church, but whether we can not get along without this or that for ourselves. No person who has once caught the vision of Christ's purpose for the world and our privilege of partnership in that purpose can continue living in ease or luxury, spending more for non-essentials than for the cause for which Jesus gave his life.

We need to think of giving, not in terms of obligation or duty, nor yet in terms of something that may be left to undisciplined inclination, but as a privilege of family life. As children of the Father, as followers of Christ who shared completely his Father's purpose, ours is the privilege of partnership. Our Father has placed the material resources of the world in the hands of his children. He has counted on our love and loyalty to use them in keeping with his purpose for the world. And that purpose is handicapped in whatever measure we use these resources for our selfish pleasure without regard to the needs of his other children.

We are the big brothers and sisters of the world—not just of other nations but of the handicapped everywhere. Most of us were brought up in Christian homes or, at least, under the influence of the church. Most of us have had a chance at a fair education. We have been brought up in surroundings in which decency and honor and right were taken for granted. We have had every opportunity to achieve for ourselves the rich and abundant life that our Father wants every child of his to have.

But there are a multitude of people in the world today who are younger than we are—younger spiritually, morally, socially, economically; people who have never had a fair chance to learn of decency and honor and right; people who have had no real opportunity to know of a Father who wants for his children the best. Handicapped by poverty, by ignorance, by disease, by un-wholesome surroundings these younger brothers and sisters of ours are growing up without a chance. They will get this chance only as those of us who are more privileged share with them in money, love and service.

All these underprivileged people in the world could have a chance if only those of us who call ourselves Christians cared enough. We do anything we want to do in the material realm. We laugh at those who say a thing cannot be done. We build impossible bridges, we dig impossible canals, we put up impossible skyscrapers, and nobody thinks anything of it. What we need is some such daring and consecration in the spiritual realm. The infinite spiritual resources of God are as much at our disposal as are the material resources of the world, if only we cared enough to pay the price of using them. It isn't a lack of means. Every student of the times recognizes that the United States is in peril from excessive wealth. The burden of the world's gold is upon us in the possession of three hundred and thirty billions of the wealth of the world, fifty per cent greater than the combined wealth of Great Britain, France, Germany and Italy.[2]

Late in 1927 official reports stated that not only was the United States the richest nation in the world but was the richest nation in the history of the world. There is no question but that the money of the world is in our hands. How do we spend it? A staggering amount of it is spent on the war system, which is an utter denial of all the things for which Christ stands, and a complete repudiation of brotherhood, and of the idea of family life among the children of the Father.

Surely if we were very much in earnest about making the abundant life possible for all people we would find some way to turn these expenditures of money and talent, now used for the latest methods of destruction, into ex-

[2] "The English Speaking Peoples," by Wilbur P. Thirkield, p. 51. The Abingdon Press.

penditures for bringing about a world condition of peace and brotherhood in which all the children of the family would have a chance. Suppose the people who now use their genius to devise new kinds of guns a bit more deadly than the other fellow's, or gas a bit more horrible than the one last produced—suppose these powers were put to work devising more effective methods of combating poverty, vice, and crime and in creating an environment in which all people everywhere would have a chance?

But it is not alone on war that our unusual wealth is expended. It is from a report of the Secretary of the Treasury that we find it estimated that in 1919 the people of the United States spent twenty-two billion dollars on tobacco, candy, cosmetics, joy-riding, boxing, and other luxuries and non-essentials. The total raised by American churches of all denominations for that year was less than a half billion dollars.

This money is not by any means all spent by the wealthy. We are in an era of general prosperity. The trouble is that our standard of living has quite run away with our standard of giving.

THE CHURCH AND WORLD SERVICE THROUGH GIVING

Even where we do give liberally to religious causes the most of it is spent on ourselves, because generally we use it for our own churches that for the most part are made up of people who are able to pay their proportionate share. It seems that the time has come when there should be a clear distinction made between the money spent for local church needs and that spent for needs outside the church. This is not the old question of home or foreign missions, nor is it a question of the relative importance of local and

other needs. We are not saying that the support of a pastor on the mission field or in an underprivileged community is of more importance than supporting the pastor of one's own church. But care should be taken that a right attitude is maintained and that a right division of funds is made. Most of the readers of this book will belong to congregations made up of people of fairly equalized advantages. There will be few people in your church who are not able to pay something to the up-keep of the church. You pay the local church expenses to provide a spiritual ministry for yourselves and your neighbors. If you build a gymnasium and supply a director of religious education it is that your children and your neighbor's children may have better moral and spiritual advantages. Why should we feel that we have done a sacrificial thing or even our duty when we have provided for ourselves a beautiful church, an efficient pastor, and the other means of enriching our spiritual lives? What does the enrichment profit us if it does not express itself in sharing with those who are not able to provide these means for themselves?

This doctrine of improving our machinery is often a subtle and dangerous fallacy. It is perhaps the most insidious temptation of the church today to enlarge buildings, increase working staffs, and other machinery without increasing the output. If our enlarged machinery does not increase the output of serviceable Christian character it is of no avail. If an organization simply multiplies machinery and increases mechanical efficiency without rendering proportionate service to those outside its borders it is losing its own life in its very effort to save it.

In the midst of our unprecedented wealth the mission-

ary giving of every denomination has dropped alarmingly. Missionaries have been recalled, stations closed, and tragic reductions made along every line. Bishop Thirkield states that in 1925 four hundred million dollars was spent on church buildings in the United States. Is it not time for us to realize that our increased efficiency of machinery and modern equipment is of no avail if it does not produce genuine Christians who are ready to share with the less privileged among the other children of their Father? There are too many persons who feel complacent over what they give to the church when they have given only to the local church which gives back to them a hundred fold.

It is not enough that most churches carry an item for benevolences or world service or whatever name by which it is called. The test comes when we compare the amount used for these causes with the amount spent on the local church.

We would not be misunderstood. It is not that church buildings, adequate equipment, and reasonable pastoral support are not needed and desirable at home. It is a question of relative values. It is the insidious practice of thinking that we have done our duty when we support a church which serves us while we give only a pittance to needs elsewhere. So long as this practice continues, needy places will wait for help and the church at home will suffer spiritual atrophy.

EDUCATION THROUGH GIVING

Such an ideal of giving can not be inculcated in the minds of any group all at once. It will come only after careful and diligent training. Most people must be educated to such an attitude. First of all our objective must

be clear in our own minds. The primary objective is not a given amount of money. This may sound like a denial of all that has gone before. But much of our difficulty has come from just that mistake. Our stewardship teaching, our every-member canvasses, and our missionary appeals, have all had as their prime motive the securing of money. All too often we have lost sight of the giver. In most religious organizations a few members do all the giving. The young people's society pledges a hundred dollars for missions, a Sunday school takes a hundred dollar special, a church is assessed a thousand dollars for benevolences. The pastor or the superintendent or the committee is greatly concerned that the group shall raise its quota or meet its obligation. When the money is paid in everybody is happy. The "gifts" have been secured. Our church or our group has done its part. What more can one ask? A great deal more. For what of the givers? The church or society is a group of Christians who are supposed to be a growing or developing group. We need to be as greatly concerned that each member of our group grow in the grace of giving as we are that the gospel be carried to Africa. Incidentally, of course, the faster our group grows in the grace of giving the faster the gospel will be sent.

We took a long step in the right direction with the every-member canvass. But too often the main idea has been lost. We have thought of the canvass as a good way to get pledges rather than a means of enlisting every member in the Kingdom enterprise. If one-half or two-thirds of our members do all the giving we may reach our quota but we have neglected the very important task of developing right habits of giving in a half or a third of

our people. When we realize the importance of every Christian's doing his share in making possible real life for the whole family of God, it will put new meaning into our church giving. We shall approach each member of the group in terms of his relationship to the rest of the world. The growth of a Christian character is at stake. The amount of his gift is incidental. The proportion of the gift in comparison with the amount he spends on himself is tremendously important because it represents the extent of his interest and of his feeling of partnership with his Father.

From this standpoint the giving of the poorest man in the congregation is as important as that of the richest. It means that every child in the church must be visited with the same care as the rich trustee. When the primary concern is the character growth of the giver, the child's decision as to the portion of his dollar that he shall give is just as important as the father's decision in regard to his whole income.

This conception of giving will do away with the apologetic attitude in asking for money. We shall not be begging for the church. We shall be giving each member a chance to do his part in an enterprise in which he has, or should have, a vital concern.

FORMING RIGHT HABITS OF GIVING

Perhaps nothing is so helpful in the task of training people in giving as a thorough study of the whole question of stewardship. The Old Testament teaching of the title has little appeal to present-day youth and perhaps to few older people. But the study of the life of Jesus as the perfect embodiment of the principles of stewardship

does appeal to the modern mind with tremendous force. A surprisingly large proportion of the recorded teachings of Jesus deal with money, property and material things, their place and their use. Always Jesus recognizes that God is the source of all material gifts. He recognizes the part society plays in the creation of values. He warns men of the insidious hold which material things get over their possessors. He ever stresses that property, money, things, are always to be used in the service of personality. Material things are always to serve spiritual values. He teaches that the Kingdom of God should have first place in our thoughts and in our interest. If young people can be led to recognize and accept the teachings of Jesus in regard to property and possessions, the right habits of giving will follow with little difficulty.

If the giving of young people is to develop character certain definite elements must be included in their giving habits. First of all, giving should be in proportion to one's means. To give a mere fraction of the amount one is able to give deludes the giver into thinking that he is doing his Christian duty and that he is really sharing with others when in reality he is merely handing out that which costs him nothing. Young people should be led to see that no gift is large if it costs the giver nothing of sacrifice or self-denial.

We are largely creatures of habit and so for most of us there is a second essential of giving rightly, which is that it should be systematic. There is a definite spiritual value in giving regularly, instead of once a year or once every three or four months. There is a real value in giving as often as we receive. It protects our own weak human wills, and it establishes a habit valuable to ourselves and

helpful to others if a definite proportion is set aside the first thing as we receive our income. Then there is not the danger that our selfish desires shall claim the portion which should be used for others. We may hold to the highest ideals of service, we may really care about other people and want to do our part, but unless our caring finds expression in some definite way, we are likely to come to the end of each month with our purses empty and with no gifts made and no money with which to make them. The calls of modern day life clamor so in our ears, the material needs and desires of life beat upon us with such insistence, that unless the needs of the rest of the world are thoughtfully and deliberately provided for they go by default. The only way to be sure that first things really come first is resolutely to set aside a definite proportion for the cause of the Kingdom.

But giving should be more than proportionate and systematic. It should be intelligent. People should know what they are giving for and why. To overlook this point is to rob the giver of a privilege for spiritual exercise, of educational value, knowledge of, and interest in, the affairs of the Kingdom. A business man who chooses his investments for material profit should have the privilege and the duty of helping choose the investments of his money that are to bring in spiritual returns. The average church member knows little about where his money goes and therefore has little concern about it. There is too often no effort made to explain the budget; it offers no particular appeal and the stimulation of causes which would fire the imagination are lost. How many members of the average church have any idea of what is actually accomplished with "conference collections," "benevo-

lences," "world service," or whatever such funds may be called.

Then if the giving of young people is to be an educational process, it should be within the range of their normal interests. Certain projects are entirely worthy but should be supported by adult giving rather than that of youth. It violates a very fundamental educational principle when an organization of young people is asked to assume responsibility for putting up a building or any other project which it will require years to complete. Many state young people's organizations are suffering now because unwise leaders encouraged the organization to assume heavy long time obligations. The young people who come into the organization from year to year inherit a debt when they should be free to choose a project of their own. While young people must gradually be trained to assume their share of maintenance funds and other less appealing obligations, for the most part this type of giving should be carried by adults. Youth, who are still in the habit-forming stage should be given those projects which they can carry to completion with a sense of pleasure, satisfaction, and success, for it is by such processes that habits are formed.

Finally the giving of youth should be such as to enlarge the horizon of their interest and experience and to develop a sense of responsibility toward the whole world. A group which devotes all its giving to one object for an indefinite period misses the enlarging experience that comes from giving to different causes or from shifting projects often enough to keep the interest of the group from growing too narrow.

The mission special has fine educational values but it

also has some dangers. A group who adopt some child or assume the responsibility of sending some boy or girl to school get some fine values out of the personal touch. But if the pupil fails to turn out well there is danger of disillusion. Then there is the danger of becoming absorbed in their pet project to the exclusion of all other interests. When such personal projects are undertaken the leader must be careful to guard against these dangers.

With the present system of giving in many churches, it is difficult to preserve the educational values in the giving of youth and at the same time train these young people to assume the financial responsibility of church membership. Not all giving can be of the immediate interest type. Somebody must pay maintenance bills. Youth must be led to see that as members of the church they have certain obligations for its routine expenses. With proper training youth can be led to take an intelligent interest in the church budget, and may be able to arouse older members to a more intelligent interest in the church's program.

Some churches have found the solution of this problem in turning over the church budget to the members, with of course an explanation of the items which are necessary though perhaps less appealing than some others would be. The selfishness of spending so much on ourselves becomes startlingly clear to a group which hears its budget committee's report. An intelligent presentation of the needs of the less privileged people of the world in this country and in other places will often call forth an expression of determination that we ought to give as much for others as we spend on our own church. More than one group of church leaders has been surprised to find the membership of the group making a larger budget for

themselves than the leaders would have dared suggest. When the average church member is asked to subscribe to a ready-made budget about which he knows nothing, he cannot be severely blamed when he tries to get out with as little as he can.

Many churches have adopted the plan of supporting a missionary, thus providing for a less privileged group the spiritual leadership they themselves enjoy. Even a small church can support a native worker in another land or provide for a missionary in some nearby group of underprivileged folk. Invariably this outreach of giving results in increased liberality at home.

THE GIVER OR THE GIFT

Perhaps no group in the church has been more sinned against in the realm of giving than have the young people. Too often church leaders have looked on the young people's society as a money raising organization. Its efficiency has been judged by the amount of cash it could produce, regardless of the means by which the money was secured, the effect which the employment of such means had on the young people themselves, or the harm such methods do in cheapening the church in the eyes of the world.

This custom of judging a group by the money it could produce has been the means of encouraging all sorts of hurtful practices among young people's groups. Most young people have a proportionately small amount of money of their own. Therefore there is a tendency to resort to tag days, sales, and other such questionable means of raising money. When we hold up a man on the street and sell him a "tag," or get him to drop a quarter in a

bank, or wheedle him out of a penny for every inch of his height, we need not flatter ourselves that he is giving to missions. He is giving to get rid of us or to relieve himself of an embarrassing situation. It is an insult to the church and the great cause for which it stands to resort to such petty, trivial, and unworthy methods.

Real Christian giving on the part of each individual should be our goal. The money we get is always a by-product. The character of youth is too precious to be trifled with. Right attitudes toward giving, a genuine sympathy with the needs of others, a sense of obligation towards one's fellowman, a spirit of sacrifice, a regard for the dignity and worth of the church are far too precious to be sold for a mess of pottage in the form of a few dollars or even a few hundred dollars raised by tag days, miles of pennies, or any of the other questionable methods which cheapen the church and breed in the young people a feeling that the church is on the outer fringe of life's interest and can be served with the crumbs which fall from life's table.

A word here might be said about earning money for church purposes. The complaint sometimes comes to us that by condemning all such methods we quell the enthusiasm of young people who have no money but who are honest in their enthusiasm to do something for a given cause. The enthusiasm of any young person should never be quelled. Very often it should be redirected. While it is true that many young people have no incomes they all have spending money. Instead of using that enthusiasm in wheedling money out of other people who give it grudgingly, why not direct it into channels of real self-sacrifice on the part of the young people? Suppose you tactfully

suggest that it is their job and they should find some way to meet it. Ask each one to keep a careful account of every cent he has spent the past week on non-essentials, such as candy, cold drinks, cigarettes, ice cream, picture shows, or gasoline for pleasure rides. Or if the need is great why not a larger self-denial—wearing last year's hat, or less expensive stockings, or foregoing the new beads or the coveted pin or the tie or dress one could get along without. A self-denial bank will produce more funds than the various schemes of wheedling money out of the public and more important still will save the church from being cheapened in the eyes of the world. It will help produce character in the individual who makes the sacrifice as well as tie his interest to the cause for which he made the denial. We always care more for the things that cost us dear. Even then, young people should not be made to feel that they have done a great and noble thing because they have given up a few non-essentials. The real value comes in making them see that those things are non-essentials compared to the abundant life for others. If properly handled the resultant feeling will not be one of self-gratification over the denial, but a sense of the importance of the object to which it is given—a new sense of the relative value of things.

Is there no place then for the earning of money for missions? I think there is, though it is so beset with dangers that one hardly dares suggest it. There are young people who spend very little on themselves, who even with the most rigid self-denial can give little, yet they have time and energy which they would be glad to give. This can and should be utilized. It requires great care. Perhaps the best test is that no method be used for earning money

for the church that you would not use in earning it for your own use. If a boy wants to take a paper route or a girl wishes to take subscriptions for a popular magazine or if they wish to run errands or mind a neighbor's baby, or sell home-made candy, make jelly, can fruits, grow vegetables for sale, these are all useful and legitimate occupations in which young people may enter singly or together with entire self-respect. But the self-respect vanishes when a customer is asked to "buy my vegetables to help the church" or "take this magazine to help our society raise its funds." At this stage one ceases earning and begins begging. If boys and girls can be made to see this difference and will sell wares on their own merits without currying favor by saying "it's for the church" it may be a real service on their part. The same rule holds true for plays, cantatas, and other entertainments.

The spare time and energy of youth should be turned into useful channels. If he has enthusiasm for a cause and small means, he may be encouraged to use that extra time and energy but this should never take the place of sacrificial giving. He must also remember that he must earn the money *for himself* and then of his own accord give it to the church. This is a vastly different thing from going out and selling something that people buy, not because they want it, but because it is sold "for the church."

CHAPTER IX

PROJECTS AND SERVICE ACTIVITIES FOR YOUNG PEOPLE

> Knowledge we ask not—knowledge Thou hast lent;
> But, Lord, the will—there lies our bitter need;
> Give us to build above the deep intent
> The deed, the deed!
>
> —JOHN DRINKWATER.[1]

PROJECTS cannot be superimposed nor completely planned in advance by an adult leader. Their value lies in the fact that they grow out of a real interest on the part of the group and that there is a real value or service in the project itself. Not until the group is asking eager questions of "How can we find out?" or "What can we do?" is the time ripe for suggesting possible procedure. The projects naturally follow the lessons, programs, or other interests of the group. Under no circumstances are they ever to be considered as mere "activity" or what with children used to be called "busy work."

Some of the projects given are primarily for their educational value to the group. Most of them, however, are designed as real service to others. Young people have reached the stage at which they are able to do independent study, and to take their places of service in the community and for the world. They are therefore more interested in those activities which will be of definite service to others than in those which are primarily for their own instruction or which have a more obvious personal value. An

[1] From "A Prayer"—Poems by John Drinkwater—by permission of the Houghton Mifflin Company.

added incentive is given to study if it can be used as the basis of preparation for community service. Young people are quick to catch a vision of the possibilities of helping the community to higher ideals of service and brotherliness to all the world.

But there is no reason why real service projects should not be carried out in such a way as to have the largest educational value for the serving group. The projects suggested here are chosen for their simplicity, their serviceableness to others, and their educational value to those who enter into them. Most of them can be carried out by small town and rural churches as well as city groups. They do not require a trained leader, but may be undertaken by any Sunday school class, young people's department, young people's society or any other group. The leader should read some good book on the project principle in religious education in order to familiarize himself with the general procedure.

The projects need not be labelled "missionary." In many cases it is better that they should not be. If young people get the feeling that they are doing "missionary work" there is a danger of self-conscious superiority which will be of more harm than the project can be of value. The more informal and spontaneous these adventures in friendship can be, the greater will be their worth. Great care must be taken that all service is done in a spirit of sharing, and that there is a corresponding willingness to receive from others. It sometimes requires more spiritual grace for young people to receive from others than it does for them to give. The danger of unwillingness to serve is not so great as the danger of condescension.

A MISSIONARY LIBRARY PROJECT

There is nothing deader than a dead church library and few things more interesting or effective than a good library well managed. Any young people's group will be interested in planning, securing, and maintaining a missionary library for the church. The young people may be divided into small groups each to have some special part of the task. One group may be responsible for making out a list of desirable books. The pastor and other older leaders can help here; the book reviews of various magazines should be consulted, and mission boards will suggest lists. Care should be taken that books are up-to-date and are written from a viewpoint which is in keeping with the spirit of modern missions. A second group may be responsible for providing means for securing the books. Getting a yearly appropriation from the church budget, getting a number of persons or classes to promise to buy one book each and present it to the library, having book parties, or presenting a play with paid admission or an offering, the proceeds to be used for the library, are only a few of the ways which suggest themselves. Still another group may be given the task of finding and arranging a place for the books, and another group for working out a system of cataloging the books. Finally, various groups may be put in charge of the books for given periods and theirs will be the responsibility of keeping the books in circulation. Reading clubs, announcement of new books on a bulletin board and in the church bulletin, one minute book reviews given at various meetings, and reading contests are but a few of the possible ways of getting the books read.

A WORLD FRIENDSHIP TREASURE HOUSE

Either as a separate project, or in connection with or as a continuation of the Library Project, young people's groups may sponsor and keep up-to-date a World Friendship Treasure House. If desired, the group may be divided into smaller groups, each of which will be responsible for collecting certain materials. A permanent secretary should be in charge so that the materials may be kept in order and easily available. The Treasure House should consist of all sorts of missionary materials for the use of any individual or group in the church. The materials may include pictures cut from magazines to be used for posters, collections of missionary hymns, poems of world brotherhood, lists of missionary plays and pageants, missionary illustrations, stories suitable for all ages and occasions, missionary leaflets, a report of the denominational Mission Board, missionary magazines, and finally a file of clippings on each country or subject. These may be kept pasted on separate sheets and placed in folders or there may be a scrapbook for each subject.

The group may be on the watch for secular magazines which contain missionary articles. Where it is not possible to secure copies of the magazines, a record of the subject of the article, the name of the magazine, date of issue and place where it can be secured may be filed.

Once each month the group should meet together to add new materials and to discard any that may be out of date. Such a Treasure House will have the greatest value to those collecting the material besides really being a veritable treasure house from which every organization

in the church can draw for the enriching of its program with missionary materials.

"CALL ON US" GROUPS

Every young person in the church should be enlisted in some definite form of world service. Since talents are so varied the young people may be divided into groups according to inclination or ability, each group to specialize in some form of service which they will put at the disposal of their own organization or of any other organization of the church. These groups should be registered with the minister on cards giving the names, addresses, and telephone numbers of each with the particular type of service which they may be called upon to render. The World Friendship Treasure House described elsewhere is an example of the type of service such a group may render. Others may specialize in poster making. They should be ready to produce missionary posters either for advertisement or information. Books for those interested in this form of service are given in the bibliography. Other groups may specialize in publicity. It takes skill and practice so to word material as to get it into newspapers or to guarantee it a reading when placed in the Church Bulletin. One or more young people with a flair for publicity and the patience to do a bit of study can serve the church very effectively by keeping the missionary aims of the church before its own members and in passing on to the community at large helpful items.

A story-telling group will always be in demand as will a group prepared to given lantern slide talks, program talks, or to help in planning missionary programs. Another group may be available for providing spirituals or

missionary hymns as duets, quartets, or a chorus, while still others may be called on to lead mission study classes either in their own organization or with the intermediate or junior departments. Various other types of service will suggest themselves to local groups and every type of talent may thus be enlisted and given expression in missionary service.

RURAL-CITY PROJECTS

Rural young people often feel that there is very little which they can do. A project wherein a rural and city group work together will not only furnish an excellent project for each, but will help the two groups to know and understand each other better.

The first project is one of co-operation in summer vacations for children or mothers and children of the city slums. These vacations may be arranged by the day, the week-end, or for a week or more at a time. The city group is responsible for selecting those who shall go, and providing any needed clothing and the means of transportation. The rural group provides the picnic lunch and entertainment for a day's outing, or furnishes homes for those who are to be kept in the country for the week-end or a longer period. Rural groups will find this adventure of great educational value as well as of real service.

Another friendship project for rural and city groups is that of furnishing and distributing rural products. The rural organization may combine real service with a berry picking, plum gathering, or whatever the country affords. Made into jellies or other dainties these products are sent to the city group for distribution. Fresh fruit, fresh eggs,

and vegetables, if carefully handled, may be used in the same way. Who can see Florida oranges rotting on the ground, or peaches and apples going to waste without thinking of the city children of the slums to whom they would be veritable treasures?

Again city groups may act as the distributing agency for cast-off clothing or for hospital equipment provided by a rural group.

Two such groups working together will find many opportunities for service which neither could render alone, and each group will be richer in experience for the contact and co-operation with the other.

KNOWING OUR DISTANT NEIGHBORS

We can hardly be expected to be interested in and like people whom we know nothing about. If world friendship is to be anything more than empty words, we must become acquainted with our neighbors of other lands. This is a much easier thing to do than ever before in the history of the world, because radio and telephone and airplanes have made the world one big community. For cultivating a friendship with these distant neighbors appoint an ambassador and one or more consuls to each country, including Africa and South America. If your group is small and there are not enough members to serve as ambassadors to so many countries begin either with Europe or Asia and let the ambassadors serve for three months and then be reappointed to other countries. Explain to each ambassador the duties of his office which should include getting the following information about the country to which he is appointed:

The prevailing religion, the art and literature, the chief

industries, interesting customs and modes of dress, form of government, outstanding material, cultural, or spiritual contribution. Make a scrapbook with pictures showing scenery and dress of country. Keep on the outlook for interesting magazine articles and newspaper items concerning the people of the country. The consuls should serve as assistants to the ambassadors.

Arrange for reports from the ambassadors in one of the following ways:

(1) Arrange special programs at which reports are to be made. (2) Have one report at each meeting of the group. (3) At a mid-week meeting have reports and dramatizations of customs of different countries. Work out the plan that is best suited to local needs. (4) The various ambassadors should work together to write and present a pageant showing what our distant neighbors have given to the world. (5) Write to the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America, 289 Fourth Ave., New York City, for materials about people of other countries. (6) Write to the Department of Missionary Education of your denomination for literature. (7) Invite people who have traveled abroad to make talks before the group about the countries they have visited. (8) Invite any foreign-born person living in your community to tell the group about the people in his native land. (9) Adopt and maintain a special missionary project. Write to your denominational headquarters for suggestions for special projects.[2]

[2] Adapted from *Wesley Class Bulletin,* Winter edition, 1928. Published by Sunday School Board of the Methodist Episcopal Church, South, Nashville, Tenn.

A PROJECT IN FRIENDSHIP IN OUR OWN COUNTRY

This project is suitable for any group of young people in city, town, or rural community. The aim is to know one's community and to create a spirit of friendship and brotherhood. Small town and rural groups should not jump at the conclusion that there are no families in their community in need of friendship. There is scarcely a community which does not have a little group of families which because of poverty, a difference in race or nationality, or for some other reason does not seem quite a part of the group. Then there are many families who have not quite known how to get into the community life or who have not realized the enriching possibilities of community friendship.

First make a map of the town or community. This task may be given to a committee which will be assisted by the rest of the group who will help in securing the information. A large sheet of white drawing paper is best, but wrapping paper may be used. Let an inch on the map represent a block or mile, depending on the size of the community. Put in the streets or roads, making the whole as accurate as possible. If you live in a city make the map only of your section of the city or of the section where you want to make your adventure of friendship. Indicate by a tiny square and a number every house. On another sheet list the names of the occupants opposite each number, giving the actual street and number of the house if you are in a city.

After your map is made, certain blocks or houses may be assigned to individual members or they may be assigned to two persons who will work together. If you do not

know the person who lives in each house, the assignment may be made first and it will be the duty of each member of the group to find out who lives in the houses assigned him. Each member should be responsible for keeping in touch with these houses, reporting any persons who move in or out to the survey secretary who keeps the record accurate and up-to-date.

After you know who your neighbors are, see to it that you are a good neighbor.

Be careful that you are not prying or officious, but are neighborly and helpful. Invite the young people to your class or society, offer to care for the children while the mothers go out, or render any other neighborly service that may seem appropriate.

This plan can prove unusually helpful if there are persons of other races or nationalities in your community. City groups may find it profitable to take up a friendship project in a settlement or in a tenement section of the city. This, however, should be done under the supervision of some church or social service worker who can see that it is done wisely. Especially is it to be remembered when being friends with our neighbors of other races and nationalities that we are to be real friends, learning of and appreciating the best in their national and racial life as well as seeking to share the best we have with them.[3]

IS OURS A MISSIONARY CHURCH?

If the establishment of the Kingdom of God is the main business of the church and only about a third of the popu-

[3] Adapted from a project in the *Wesley Class Bulletin,* Winter, 1928. Published by the General Sunday School Board, Methodist Episcopal Church, South, Nashville, Tenn.

lation of the world is even nominally Christian, is our church fulfilling its mission? The group may undertake to find out just how much their own church is doing for the missionary enterprise. One section of the group may make a careful study of the local church budget and the budget of various organizations within the church. Another may investigate any home mission projects in which the church engages. Another may study the yearly programs and materials of the various organizations of the church to ascertain how much time and material is given to missions. Another group might arrange to have some member of the group attend every meeting of any sort held in the church for a month in order to find out how often the missionary idea is emphasized—in Bible lessons, prayers, hymns, special offerings, in sermons, talks, or programs.

At the end of the period the group should have at hand the answer to such questions as these: With what mission fields does our church have any personal touch? How much money is given to missions through the various organizations and where and how is it spent? How does this compare with what we spend on our local church needs? How many persons in our church read missionary books or other missionary literature either regularly or occasionally? Is there any real mission study? Does the missionary idea permeate the program of our church?

At the close of the investigation the results may be made available to the whole church in striking posters and in a mimeographed report. Out of the whole project would grow plans for making the church really missionary in spirit and in deed.[4]

[4] Adapted and enlarged from "A Project in Your Own Church," from Suggestions for Study and Discussion for groups using

SERVICE ACTIVITIES WITH OTHER RACIAL GROUPS IN YOUR COMMUNITY

Most work of this sort is best done in co-operation with some community center or social service organization. However, a group with the right leader may pioneer in these fields. It is of the greatest importance that those who undertake a definite project, or assume responsibility for certain service, shall be dependable. Volunteer workers who do their work only when they feel like it or find it convenient are not only missing all the educational value of the work for themselves but prove a nuisance instead of a help. Carefully planned and faithfully carried out, these services are not only of great value to the group served but provide the best of training for the serving group.

Night schools or English classes for young people and adults are one of the most fruitful services among groups of other nationalities. Monthly or weekly recreation programs for young people, outdoor games for children, story hours, sewing classes, manual training classes, and Daily Vacation Bible Schools, all offer opportunity for young people's groups to render definite service in their own communities.

Members of the group may also take the responsibility for a scout group, for a Sunday school class, for a department; for organizing and training the officers of a young people's society in a mission church; or for aiding some other group which needs such assistance.

"The Story Missions" by Edwin E. White. Permission of the Board of National Missions and the Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

THE EVERY MEMBER CANVASS AS A PROJECT

Much as we value the use of a church budget and the every member canvass, in all too many churches few of the members have any idea of the purpose for which their money is spent, and consequently have little interest in the giving.

One leader asked the young people about the every member canvass. "What is it?" "How many make pledges?" "What is it for?" "How is the money used?" Replies showed that about one-third of the group were pledging through the canvass and that none had any idea of the objects for which the money was used beyond a vague: "It's for the church."

The leader stated that he thought it rather a stupid proceeding to give money away without any more definite knowledge than this and suggested that they ask their parents or some other older person about the matter and see if they could not get more information. They returned the next Sunday with the not altogether unexpected reply: "They don't know much more than we do."

The next question was "What shall we do about it?" They voted to undertake a study of the every member canvass of their own church with two main objects in view: first, that they might be able to invest their own benevolent funds more wisely; second, that they might devise means of informing and interesting the other members of the church and congregation and thus help make the entire canvass more successful.

They began with the church budget, making copies for distribution to each member of the group. They noted the various items of expenditure and the amounts. This led

to interesting discoveries and some discussion of the relative values of certain items. When they came to the benevolence budget they at once inquired: "What are all these societies? What are they for? How can we tell folks about them?"

Various plans were worked out. A series of programs were prepared and given in the departmental sessions of the church school, each illustrating the work of some board. A dramatization of a canvasser's call was given at a church social. Posters were prepared on the various features of mission work. This was made a pictorial review of the benevolence budget and was exhibited publicly.

In one church the juniors and intermediates in the Sunday school prepared posters illustrating home and foreign missionary work which were displayed, first at the canvassers' dinner, then in the lobby of the church just preceding the canvass. In another case the project took the form of an exhibit, each class becoming responsible for one section and illustrating the work of the mission boards by means of models, posters, pictures, charts, demonstrations, and other graphic forms of presentation.[5]

OUTDOOR COMMUNITY PROGRAMS

Young people are particularly responsive to suggestions of ways in which the whole community may be brought to a more adequate conception of brotherhood. Outdoor programs to which the whole community is invited render valuable service to the community itself and have fine educational possibilities for the young people who give them. An outdoor program called "Serving the World"

[5] Adapted from "Learning by Giving in World Service Schools," by Herbert W. Gates. Congregational Education Society.

is particularly appropriate for rural groups, or for a camp program as it is staged around an open campfire. Each nation of the world comes bringing a fagot to the fire, and as she comes she states what material and spiritual gift she brings to the world. The program may be quite elaborate with the representatives of each country in costume and with the national anthem of each country played in turn. Or it may be quite simple with each representative dressed in white and simple music used. If desired the program can be based on racial rather than national contributions. A suggested program of this type is issued by the Educational Department of the League of Nations Non-Partisan Association and may be had for five cents. This same organization publishes an "International Church Service" in which readings are given from the sacred books of other religions. This may be made a very effective community service, but like all materials dealing with other religions it must be handled with care, as it is always difficult to instill an appreciation of other religions without giving the idea that "their religion is good enough; why disturb it"? Other outdoor community programs are suggested under "National Evenings."

A STEWARDSHIP PROJECT

A stewardship project was introduced to one group by the rather startling question as to how much money must a young man be making to get married! The amounts were written on slips of paper, handed to the chairman and were then listed on the blackboard. A lively discussion followed and at the close of the period the group voted to continue the discussion at the same time investigating the question. Each was asked to bring to the next meeting a

budget for a Christian family based on the amount he had written on his slip. Possible sources of material were cited, and books on the subject produced for those who wanted them. The discussion naturally led into questions of family partnership in making budgets, the training of children in giving, standards in the home, obligations to church, community, and the world. One part of the group brought in reports of the cost of rents, food, and other necessities in that locality. Another group studied the income received by those engaged in various industries, while still another compared the amount members of the church gave to community and religious purposes with the estimated income of the church membership. This led to the whole question of poverty and luxury. A budget which a local bank had printed on blotters was produced (it had no allowance for either cultural or religious purposes) and the group wrote a character sketch of a family who would spend its money thus. Members of the group agreed to keep a careful record of their own expenditures for a month and then write their own character sketches! They were astonished at the amount they spent foolishly and at how little they were giving. The project resulted in personal budgets for each member, in which the rest of the world received due consideration. The best character sketch of the family using the banker's budget and the Christian family budget were printed in the Church Bulletin.

ARMISTICE AND GOODWILL DAYS

The young people of any church can work out helpful and interesting plans for observing Armistice Day (November 11) or World Goodwill Day (May 18). On Ar-

mistice Sunday the young people might have charge of the evening church service at which time they could give a pageant or play based on world friendship or world peace or present some other program suitable to the occasion. A young people's mass meeting on Armistice Day might feature a forum or debate, or the evening might be given to a community pageant, play or campfire program. Similar programs can be arranged for Goodwill Day. On this occasion the young people of the church might assume the responsibility of training the children to put on "Goodwill, the Magician," or some similar pageant or program.

Subjects for Armistice day forums or debates may be had from the Committee on World Friendship Among Young People, 105 E. 22nd St., New York City.

A program for World Goodwill Day may be had from the Women's International League for Peace and Freedom, 208 12th St., Philadelphia, Pa.

Suggestions for Peace programs may be had from the Philadelphia Yearly Meeting of Friends, 15th and Race Sts., Philadelphia, Pa.

CITIZENSHIP PROJECTS

Many young people's groups are establishing the custom of having a Recognition Service each year for the young people of the community who have come of voting age. This can be made into a very helpful project, which will affect the whole community as well as the young people themselves. The Recognition Service should be preceded by a study of the forms of government, the city, state, and national officials, and a discussion course on citizenship. The service may be featured by an address on "Citizenship and Law Enforcement," "Citizenship and Interna-

tional Relations," "Citizenship and the Next War," or "Citizenship and Prohibition." A citizenship committee may function all the year, using church bulletins or posters to call attention to dates when poll taxes should be paid, registration dates, and election dates. Cars may be furnished to take women to the polls, or volunteers may keep children while mothers vote. The object should always be to emphasize the importance of every Christian's being an intelligent voter, rather than taking sides in party politics. Other activities of the citizenship committee may include Americanization classes, citizenship classes, or English classes for foreigners.

ADVENTURING IN INTERRACIAL UNDERSTANDING

One Southern group who were studying "The Clash of Color" decided to investigate conditions of the Negroes in their own community. They divided into groups and each group chose one of the following subjects for its investigation: legal justice, citizenship privileges, educational opportunities, religious opportunities, recreation and social life, living conditions, economic conditions. They were amazed and humiliated at what they found. Following their discussion of conditions each member of the group was asked to imagine himself in the place of a certain Negro, such as a property owner who, though educated, was not allowed to vote, a wealthy father who paid heavy taxes but whose children must attend the poorly equipped Negro school, a cultivated speaker coming from a long distance who was not permitted to ride on a Pullman, or to stop at a good hotel. Each member of the group chose one of these situations, imagined himself that person, and then wrote a letter telling how he felt about it.

The leader then suggested that they write to the Commission on Interracial Co-operation for suggestions as to how other communities had met these same problems. Following the project to its logical conclusion would lead to the formation of an interracial commission and to active co-operation with the Negro young people in correcting conditions and securing better opportunities for educational, religious, and social development.

ADOPTING A LEPER

Many groups of girls are eager to make articles and send boxes to foreign fields. Most mission boards discourage the sending of boxes because of custom regulations and other difficulties. This impulse to get into direct touch with other groups can be turned into helpful channels by adopting a leper, or by supplying bandages and other articles to leper colonies. Bandages for outer dressings can be cut and rolled, and soft old linens can be sent uncut. Various other small articles are also welcomed. Any group interested may secure the address of a medical missionary to lepers, and information about materials to send, how to start a leper "pig club," and how to support a leper. Write to the General Secretary, the American Mission to Lepers, 156 Fifth Ave., New York City.

NATIONAL EVENINGS

A series of national evenings will furnish the basis for a study of other nations, and will result in an increased appreciation of other racial contributions. The evenings may be worked up by groups and given in a series each night for a week or they may be weekly or monthly affairs worked up by the entire group. These evenings are par-

ticularly effective if given outdoors. In small towns and rural communities they may be made community affairs. The programs may be as simple or as elaborate as desired. The group should work out its own programs, make needed costumes, and decorations, and do whatever study is necessary to make the evening a fitting representation of the country portrayed. The adult leader who works out all details misses the whole point of such a project. An African program might consist of Negro spirituals, the recitation of poems written by Negroes, and Negro folk stories. The American Negro folk stories may be used or African stories such as that of the creation given in Jean Kenyon McKenzie's "An African Trail." This type of program is particularly effective if given out of doors as a campfire program.

Other countries may be represented by plays, pageants, folk dances, national games, stereopticon talks, or stories. Exhibitions of handcraft, laces, silks, pictures, and objects of art will add to the effectiveness of the programs as will the use of costumes. If desired refreshments characteristic of the country represented may be served. If made a community affair a small admission fee may be charged to cover expenses.

A feature of each evening might be the singing of "All of the World a Home" in which everybody would be asked to join. The words may be mimeographed, run on a stereopticon screen, or printed on programs if they are used.

A wealth of material for such evenings may be secured from two booklets, "Training in Summer Camps for World Friendship," and "International Guide to Material Descriptive of Many Lands and People." These booklets are five and ten cents each, respectively, and may be had

from the League of Nations Non-Partisan Association, 5 East 39th Street, New York City.

Other materials will be found in "Chinese Ginger" and "Joy from Japan" by Katherine Atkinson Miller, "Children at Play in Many Lands" by Katherine Hall, "Music from Foreign Mission Fields" by Belle M. Brain, "Folk Songs of Many People" Womans Press, "Through the Gateway," and "Across Border Lines" by Florence Brewer Boekel.

GOODWILL OR WORLD FRIENDSHIP TEAMS

College students and other older young people can render effective service in putting on goodwill or world friendship programs. The formation of a goodwill team would usually follow a discussion course or other study of world friendship or international relations. Two types of programs may be used, one suited to Sunday service of the church or young people's society, the other of a more popular nature for week night presentation. A Sunday program might include a missionary worship service, special musical numbers, a brief address and possibly a dramatization of some kind. The week night program might open with songs from many lands, followed by a brief address, a play, dramatization or story, and the teaching of the whole group to sing "All of the World a Home."

Any number of simple and effective programs might be worked out for one or more teams. The groups should have a "booking agent" to secure engagements for the teams with various organizations in the community or in nearby towns. Sunday programs may be given at morning or evening church services or for a young people's so-

ciety or for a joint meeting of all the young people's societies of a city. Week day programs may be community affairs sponsored by a missionary society, a young people's society, or a Sunday school class or department. Members of the team should be informed and able to answer questions on missions, international affairs, and world peace. They should also be prepared to tell stories, sing special songs, or give readings not listed on the programs, as individual members of the team will often have opportunities to take a few minutes before a Sunday school class, or a high school chapel program or with other groups. A supply of attractive leaflets on goodwill should be carried for distribution. These may be secured from the various organizations listed on page 203.

Student groups who are able to undertake this type of work in a large way should obtain further information from the Council of Christian Associations, 347 Madison Ave., New York City.

A STORY-TELLERS CLUB

A story-tellers club can render invaluable service to the whole community while giving the largest educational value to its members. Once a group of young people catch a vision of the possibilities of teaching world friendship through story-telling, they will be eager to make the most of it. The club should meet together to study the principles of story-telling and to practice telling stories. The meetings of the club can often be combined with a campfire, picnic, or hike at which each member is expected to tell one world friendship story. After the members of the group have gained some skill they can begin to specialize in stories for children, stories for their own group,

and stories for older people, or for community story hours. There is no limit to the possibilities of service open to a group of this sort. Public schools, library story hours, vesper story hours, campfire evenings, the church hour where no junior church is provided, or for service in the junior church itself, an afternoon story hour for children, Daily Vacation Bible Schools, children's wards in hospitals, story hours for orphanages, and story hours for foreign children are but a few of the possible avenues for service.

Sources of material for world friendship stories are given in the bibliography.

WORLD FRIENDSHIP CAMPS AND RETREATS

Young people are not only able to plan and carry out camps and retreats for their own groups, but can assist with camps for intermediate and junior groups. Rural groups often overlook the possibilities of the week-end or full week camp when they are in a position to carry out a camp project much more easily than their city brothers and sisters, and with practically no expense.

The retreat includes many of the features of the camp but more time is given to worship, and to serious study or discussion. It is often well to plan retreats for the officers of the organization together with the adult leaders or counselors. This group plans and arranges for the camp or camps for the rest of the organization. The camp itself does not necessarily include any definite study, particularly if it is to last only for a few days, but all the activities are planned on a world friendship basis. While as much as possible of the working out of the camp is left to the group, the program committee must have anticipated

the needs of the members for materials and equipment. For example, the committee should not work out details of costumes, songs and games of a country; but they should have brought along books in which the costumes are described and the songs and games given, so that necessary sources of materials are available.

The camp may be built around any desired theme. It may be a League of Nations Camp, it may be a Peace Conference, or it may be an International Missionary Conference. In any case the group may be divided into smaller groups of from three to five who will represent each country. Or if the camp is small one person may represent each country. He is supposed to wear a costume or some significant article of dress typical of his country. If desired the country each person represents may be kept secret and the others may be asked to guess the nationality which he represents. Each person may be expected to greet the others with the typical salutation of his country. Each representative or group may tell a hero or folk legend of his country, sing a national song, give a folk dance, or teach the group a game. An International Debt Conference in which each person makes a list of the things for which the world is indebted to his country, or the "Serving the World" camp programs (given elsewhere) would make appropriate evening programs, as would a Mock Radio Hour.

Further suggestions for camp programs and lists of books for the camp book-shelf may be found in "Training in Summer Camp for World Co-operation" published by the League of Nations Non-Partisan Association.

A PROJECT IN GIVING

Young people who are not earning money often insist that they have nothing to give. If not uprooted this idea develops into the adult habit of saying, "I cannot afford to give." The idea that they have nothing to give can easily be uprooted by arousing the youth's interest in some definite object to which he wants to give and in setting him to work out ways of getting the money. Any group can find a worthwhile missionary objective in their own community, or the denominational Mission Board can direct the group to a specific task or undertaking in need of funds. Since giving to have educational value must be intelligent, the group would set to work to find out everything possible about the object of their gifts. If possible a number of objects should be offered from which the group might choose.

After the object of interest has been chosen, the problem of getting the money should be put squarely to the group. They are likely to suggest various indirect means of raising the money. The tactful leader can lead the group to discover for themselves the objection to these methods, and the desirability of giving. A little arithmetic astonished one group who found that a fraction of the money they spent on chewing gum, candy, cold drinks, and cigarettes would finance their project. They set to work to formulate the principles of giving which a Christian ought to follow. They decided that it ought to be systematic because, as one said, "A little bit real often makes a whole lot." They decided that they had no right to give money without knowing what it was for, but on the other hand they ought not to limit their giving

to the interesting things because "somebody's got to pay for electric lights and janitors and printing bills as well as scholarships." They agreed that one ought to set aside a definite portion of one's income for others, because "if you don't, you'll surely spend it all on yourself." In the end they worked out a code of giving for themselves, which of their own accord they each signed.

WORLD ACQUAINTANCE TOURS

When World Friendship Tours for students are now in the reach of many young people, an imaginary tour which may be realized in the near future by some of the group takes on a new interest. Many groups will have one or more members who have made such a tour; otherwise some older person in the community who has made such a tour will help out. A leader with one or two assistants should be chosen whose duty it is to secure travel information. After the information has been secured, a committee should plan the itinerary which is submitted to the group for its approval. An official guide should be selected for each country to be visited. It is the duty of the guide to meet the party at each port of entry, give information, answer questions, introduce important people, and show off his country. Maps, guide books, and travel books should be secured. If desired the countries visited may be those to which the church sends missionaries. In this case the various mission stations may be visited and the missionaries introduced. Missionary books will furnish much valuable information, and mission boards can supply yearbooks, and leaflet literature. Magazines will furnish pictures and articles. Many of the books can be borrowed from friends in the community.

If a public library is available a reserve shelf may be arranged for the group. Each member may buy one book which can be used by all the group.

The tour will be of greater value if each person is assigned to the reception committee of one country. The members of each committee are hosts and hostesses on the evening the party visits their country. They may receive in characteristic national dress, take charge of the evening's program, and if desired serve refreshments typical of the country. Where possible the group should meet one evening each week and give forty minutes to study or discussion and follow it with the tour and the lighter program.

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Out Into Life. Horton. Abingdon Press. $1.25.

Securing Christian Leaders for Tomorrow. Cavert. Doubleday, Doran. $1.50.

This Mind. MacDowell. Abingdon Press. $1.00.

Vocations Within the Church. Crawford. Abingdon Press. $1.00.

What Shall I Do with My Life? Donnelly. Westminster. $1.25.

IX. STORIES TO TELL

A Treaty Never Broken and Other Stories. Friends Book Center, London. 25 cents.

A Deed That Woke the World and Other Stories. Friends Book Center, London. 25 cents.

Book of Missionary Heroes. Matthews. Doubleday, Doran. $1.50.

Fierce Feathers. Hodgkin. Friends Book Center, London. 25 cents.

Fifty Famous Stories Retold. James Baldwin. American Book Company. 56 cents.

Golden Windows, The. Laura E. Richards. Little, Brown and Co. $2.00.

Land of All Nations. Seebach. Missionary Education Movement. 50 cents.

More Story Worship Programs. Stowell. Doubleday, Doran. $1.75.

Pilgrims of Today. Wade. Little, Brown and Co. $1.65.

Servants of the King. Speer (11 Stories of Missionaries). Missionary Education Movement. $1.00.

Silver Crown, The. Laura E. Richards. Little, Brown and Co. $1.65.

Some Great Stories and How to Tell Them. Wyche, Newsom and Co. $1.20.

Stories for Special Days in the Church School. Eggleston. Doubleday, Doran. $1.25.

Splendid Quest, The. Basil Matthews. Jarrold & Sons, London. (Ten Hero Stories.)

Stories of Brotherhood. Hunting. Missionary Education Movement. 75 cents.

Story of a Strong Man and Other Stories. The Friends Book Center, London. 25 cents.

Story Worship Programs for the Church School Year. Stowell. Doubleday, Doran. $1.50.

Thirty More Famous Stories Retold. Balwin. American Book Co., N. Y. 72 cents.

X. MISCELLANEOUS MATERIALS

Across Borderlands. Boeckel. Nation Council Prevention of War. 75 cents.

All o' the World a Home. (Words and Music.) Globe Pub. Co. 25 cents.

Book of a Thousand Songs. Mumil Pub. Co. $2.00.

Children at Play in Many Lands. Hall. Missionary Education Movement. 75 cents.

Chinese Ginger. Miller. Missionary Education Movement. 50 cents.

Folk Songs of Many Peoples. Batsford. Womans Press. Vol. I (145 songs). $2.75. Vol. II (224 songs). $3.50.

Gateway to Good Will, A. Peace Education Comm. Yearly Meeting of Friends, 304 Arch Street, Philadelphia, Pa.

Geography of Games. The National Geographic Magazine, August 1919. National Geographic Society. 50 cents.

Handbook. Bibliography on Foreign Language Groups. Missionary Education Movement. $1.25.

International Church Service. The League of Nations Non-Partisan Association. 5 cents.

International Guide to Material Descriptive of Many Lands and Peoples. The League of Nations Non-Partisan Association. 10 cents.

One Hundred Folk Songs of All Nations. Edited by Granville Bontock. O. Ditson Co. $1.50.

Outline of Model Assembly of League of Nations. League of Nations Non-Partisan Association. 10 cents.

Sixty Patriotic Songs of All Nations. Edited by Granville Bantock. O. Ditson Co. $1.50.

Suggested Programs for Young People's Groups. League of Nations Non-Partisan Association. 5 cents.

Through the Gateway. Boeckel. Nation Council Prevention of War. 50 cents.

Training in Summer Camps for World Cooperation. League of Nations Non-Partisan Association. 5 cents.

What to Do with Good Will. The League of Nations Non-Partisan Association. 5 cents.

World in Maps, The. Foreign Policy Association. 25 cents.

The following organizations will send free or for a few cents postage excellent materials on peace, international relations and racial relations. Every missionary leader should make use of these materials.

The Commission on International Justice and Goodwill of the Federal Council of Churches, 105 E. 22nd St., New York, N. Y.

The World Alliance for International Friendship Through the Churches, 70 Fifth Ave., New York, N. Y.

The Christian World Education Committee of the Council of Christian Associations, 600 Lexington Ave., or 347 Madison Ave., New York, N. Y.

Educational Department, League of Nations Non-Partisan Association, 6 East 39th St., New York, N. Y.

Commission on Interracial Cooperation, 409 Palmer Building, Atlanta, Ga.

The National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C.

The Committee on World Friendship Among Young People, 105 E. 22nd St., New York, N. Y.

The Foreign Policy Association, 18 E. 41st St., New York, N. Y.

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